THE PACIFIC

69th Year SAN FRANCISCO AND BERKELEY, DECEMBER 19[illegible] No. 12.

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Reading Room
2223 Atherton st

New times demand new measures and new men;
The world advances and in time outgrows
The laws that in our fathers' day were best;
And, doubtless, after us, some purer scheme
Will be shaped out by wiser men than we,
Made wiser by the steady growth of truth.

—James Russell Lowell.

Pacific School of Religion
Berkeley, Calif.

THE PACIFIC

Established 1851.

FOR CONGREGATIONALISM AND THE CHURCH KINGDOM.

The Pacific is Published Monthly by The Pacific Publishing Company, 45 Ecker Street, San Francisco. Entered as Second-Class Matter at San Francisco Post Office. Yearly subscription, $1.00.

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TWENTY-TWO YEARS' COMPANIONSHIP WITH THE PACIFIC.

In accordance with an announcement made in the September number of **The Pacific** the paper will be transferred at the close of this year to the Northern California Congregational Conference, and my service with it will end.

It has been my privilege and pleasure to be the editor and manager of **The Pacific** for twenty-two years, having entered on the work in July, 1897, and with the exception of six months, the latter half of 1898, having served in that capacity since that date.

The editor is of opinion that he could have edited the paper better if he had not been manager also, and the manager is of opinion that he could have managed it better if he had not also been editor. But all that one could be in that double capacity he has endeavored faithfully to be.

Knowing what **The Pacific** had been—what it had stood for, what it had achieved, it came to me in 1897 as a sacred trust. During all the years that I have been connected with it I have known but one thing—**The Pacific.** Gratifyingly, that has not kept me in narrow bounds. Fortunate in many respects is an editor; he has the world as a store-house from which to gather; he lives and works in no circumscribed field or capacity—topics calling for study and presentation covering every department and interest in life. Accordingly, every man who is permitted to give himself to such work unhampered ought to find satisfaction and happiness therein.

The Living Christ, in the interest of whose Kingdom **The Pacific** was established, told the early-day disciples that the first and greatest commandment was, "Thou shalt love the Lord thy God with thy whole heart, thy whole soul, thy whole mind"; and that the second,—like unto the first,—was, "Thou shalt love thy fellow man as much as thyself." And the Beloved Disciple left to the world in his last days this message: "He that loveth not his brother man whom he hath seen cannot love God whom he hath not seen."

Around that Scripture has centered my conduct of **The Pacific.** Certain leading poets, notably the four great poets of democracy, Whitman and Whittier, Edward Carpenter and Edwin Markham, have influenced my life greatly during these twenty-two years, and both directly and indirectly have aided in making the pages of **The Pacific** what they have been—full of Brotherhood, and carrying always the vision of what the world in the not far distant future is to be.

"For I believed the poets; it is they
Who utter wisdom from the central deep,
And listening to the inner flow of things,
Speak to the age out of eternity."

I feel that I owe much to **The Pacific.** Without these twenty-two years of companionship with it my life would not be what it is. Working for it as I have, much has come into my life that has been developing; it has been for me a real training school. And it is with gratitude to all those who have co-operated with me and aided me through the years, that I now end the work.

W. W. FERRIER.

THE PACIFIC AS A COAST SERVANT.

When a journal that is Christian-minded and public-spirited becomes established in the life and affection of a community, its demise is a great loss and misfortune. Mortals must go their appointed way, but a well-established journal goes on, gathering to itself the influence of the causes it espouses and the principles it maintains. People may fail to subscribe for it, but they cherish it and are glad to know that it is there—doing its quiet, steady, constructive work.

Few journals in this country have had a history of such devotion to high ideals, to the public good, and to the Church of Christ, at the cost of constant sacrifice, as has **The Pacific.** Its founding and early history are filled with the idealism and romance of pioneer days. Men of the finest intelligence and widest vision—Benton, Willey, Dwinell, Mooar, Frear, Pond and others—laid their stamp upon it. It carried into the mining camps and isolated homes the purity and hopefulness and vitality of Christian faith. It disseminated the spirit of the Pilgrims throughout the Pacific Coast.

The Pacific lent its vigorous support to the new commonwealth of California as it struggled to its feet amidst serious difficulties. It stood for law and order in the days when lawlessness and disorder threatened. When the question of the allegiance of California to the Union hung in the balance it did earnest and effective service in behalf of a united nation. In all the sixty-eight years of its career it has stood for civic and social righteousness, for temperance, for the home, for education, for truth and right and reason. It has weathered many storms and passed many "crises" when it seemed upon the point of extinction. Always in such emergencies there has come forward someone—as

in these later years one whom we shall not cease to miss—to rescue it from disaster and send it forward on its way.

In the last few years, in spite of discouraging conditions, **The Pacific** has held steadily on its way, surviving storms under which more than one periodical has gone down. Under the present editorial management, which has been continuous for twenty-two years, the paper has been maintained with conscientiousness and an unflagging, alert and self-sacrificing loyalty. It has been world-wide in its outlook. It has manifested forcefulness of conviction and freedom of expression, with perhaps a somewhat disproportionate zeal for certain causes—far better, however, than an ear-to-the-ground policy—but no tone of bitterness toward any individual or group. It has shown sympathy with progressive religious thought, but no condemnation of conservatism, and above all it has never failed in whole-hearted allegiance to the Kingdom of Christ, which is the final test of a Christian journal. If the paper has failed to represent all of its constituency it is largely because those who were commissioned to aid in guiding its policy have been unable to give their attention to it, and because those who have disagreed with its utterances have failed to use the opportunity of its open columns.

No one who knows anything of the amount of unremunerated work, as well as earnest conviction, which has gone willingly and gladly into **The Pacific** can question the debt of appreciation which its constituency and the public owe to the present editor. He ought to be Congregationally canonized as a scribe after the order of John Wickliffe and William H. Ward and Lyman Abbott.

And yet, with all its worthy history of achievement and usefulness, the place of influence which it has won upon the Coast and beyond, and **upon the very threshold of the year which is to commemorate and carry forward the spirit of the Pilgrims, The Pacific seems upon the verge of virtual abandonment,** or at least of serious curtailment. Never was the need for it greater. The moral forces of the nation are at low ebb. The Press was never so ill-prepared to cope with the great issues which confront our country and the world. The Pilgrim churches are about to undertake an enterprise which calls for the most loyal co-operation,—which can be secured only by means of well-planned publicity. The Interchurch movement calls for wise, disinterested and united furtherance. There is needed an organ that is at once denominational and **superdenominational,** with visions of its own things and also of the things of others. Such **The Pacific** has always been. Its capacity for service has been but partially developed. It could be made to splendidly further both the distinctive work of Congregationalism and the wider interests of the church at large and the Kingdom that is larger than the church.

It is no time to surrender moral arsenals, to allow such an instrument of service as **The Pacific** to go down through lethargy and neglect. It is doubtful if the Pilgrim churches of the Coast as a whole really understand the situation in which **The Pacific** finds itself. If they did, there is reason to believe that they would rally to its support as they have always done.

There are hours in the life of every institution and enterprise when courage flags and the future looks dark. Such hours are crucial. They test the temper and worth, the faith and patience of their supporters, and determine between defeat and victory. The success of the Pilgrim fathers lay in their ability to meet those crucial hours with undaunted faith and determination. "It is not with us as with other men whom small things can discourage," wrote Governor Bradford. If that spirit is in the sons of the Pilgrims of the Pacific Coast, while they may and will make adaptations to changing conditions, they will not easily allow any genuine instrument of service—such as **The Pacific** has been and is—to lapse, or fall to a lower level, at an hour of great need and opportunity.

JOHN WRIGHT BUCKHAM.

A GREAT DENOMINATIONAL MOVEMENT.

The effort to raise among the Congregational churches of the United States a fund of five million dollars, the income of which will be used to help provide annuities for Congregational ministers, is sure to be crowned with success. The campaign has been conducted successfully already in different states, and is to be commenced in January on the Pacific Coast.

Writing recently concerning this worthy movement the Rev. Dr. Jefferson, pastor of Broadway Tabernacle, New York, said:

"We are not going to dole out alms, but simply pay our debts. When men have given their lives to the building of a better world, it is only justice that at the end of the day's work they should be free from financial worries. The Pilgrim Memorial Fund will be fresh evidence that we are keeping the faith. It will stand as a monument which we erected at the end of an era to bear witness to our grateful appreciation of those of our brethren who spent themselves in advancing the Kingdom of God."

Under "A Credo from the Moderator," while Moderator of the National Council, the Rev. Dr. William Horace Day stated why Congregationalists believe in this Memorial. Among the reasons for belief in it were these:

"Because the Pilgrim Memorial Fund is the most adequate plan devised to insure great-hearted ministerial leadership—making the minister conscious of a dynamic denominational fellowship."

"Because without great-hearted leadership the church cannot achieve that greatness, in service which alone deserves honor."

Another denominational leader, the Rev. Dr. Charles S. Mills, of Montclair, New Jersey, has said with reference thereto: "The condition that makes relief imperative must be forestalled. If the minister must be considered as essentially an object of

charity, strong young men cannot be obtained for the calling. It has lost its dignity."

How the Methodist Episcopal Church, a church that has led in caring for the retired minister, regards this movement is worthy of note. Writing concerning the program of the Methodist Church, a secretary of the Board of Conference Claimants stated recently: "The Methodist theory of the relation of the laity and the ministry is that the laymen furnish a support for the ministers in order that they can render service, and that **a life-time service calls for a life-time support.** The recorded life-time vow of the minister fixes the tenure of the laymen's promise of support."

The secretary of the Benefit Board of the Baptist Church is on record as follows:

"It is a matter of simple justice to provide for those, who, having given themselves to the work of the ministry, by that very fact cut themselves off from any possibility of personal provision for old age or rainy days."

A prominent Congregational layman, setting forth not long ago the minister's value to the business man, declared that to the minister as the representative of the forces of religion the business man owes a debt that he can never repay.

In and through the Pilgrim Memorial Fund some of that debt can be repaid. We commend the movement, therefore, to our Pacific Coast churches. It is to be hoped that the articles in the January number of The Pacific, which will be prepared and issued by a committee of the Northern California Congregational Conference, giving extensive information concerning it and outlining the campaign for the Coast, will be read thoroughly and carefully, and that our churches here will unite with the others throughout the land and carry the work to a glorious success.

"If I can put some touches of a rosy sunset into the life of any man, then I feel that I have walked with God," wrote George Macdonald.

On the 18th page of this number of The Pacific mention is made of states that have gone "over the top" in the Pilgrim Memorial Fund campaign. Just as we go to press we learn that Connecticut, whose apportionment was $660,000, has pledged $692,359; and that Wisconsin, apportioned $185,000, has pledged $237,915. The church subscribing the largest amount was the Old South of Boston, $171,500.

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Many pleasant words concerning The Pacific have been received recently. One Oregon pastor wrote that the paper had in recent years helped him "to find himself." Another wrote "It has been to me the most helpful and inspiring paper published by our denomination. The spirit of it is so pure. .....Nearly every copy furnishes inspiration for one or more sermons." Several commend it highly for what they call needed information and enlightenment on industrial questions —declaring the time has come whenthe church must be awakened to its responsibilities socially and industrially.

RELIGIOUS WORLD NOTES.

A New York City preacher said to his people on a recent Sunday morning: 'This is not church service. Church service begins tomorrow morning at seven o'clock. This is getting ready for it—for church service is a fight out there amid the din and dust of business, a fight for a Christian world."

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Bishop Hughes, having made a study of the wars waged by the United States, declares that "at some point everyone of these great struggles has been caused by a false relation to wealth"—that "somewhere in the heart of each war there was the lurking passion for gold."

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During the last forty-three years fifty per cent of the male graduates of Park College, have entered the ministry. Last year forty-five per cent were ministerial students. Park College is seeking one million dollars for new buildings and one million for additional endowment. Recently Mr. and Mrs. L. H. Wakefield of Seattle pledged $35-000 for a new science hall with the stipulation that an equal amount additional be raised. The alumnal association has pledged $25,000 of the additional sum required. Mrs. Russell Sage has given money for a central dining hall which will seat 500 persons.

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Writing on what he calls "Elderly and Spinster Religion, "Dr. Samuel Zane Batten, a leader among the Baptists, says: 'We need to remember that the gospel is a seed and not a crystal. * * * Christ has come not to keep things as they are, but to make all things new." Too long the gospel has been an anodyne and God's will a mere submission, says Dr. Batten. But God's will means in reality the redemption of the world and calls for warfare against everything that hurts man and injures his kingdom upon the earth. And so, declares Dr. Batten: "The churches must get rid of elderly and spinster religion. They must be willing to adapt themselves to new situations. They must be willing to try new methods and make new experiments. They must get back into their life some of the passion and glow and abandon of the early disciples. They must no longer hold back the power of the gospel by their timidity, but must release the potencies of the gospel into the life of society."

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The Ohio Federation of Churches has been reorganized on what is called "an evangelical basis." At Cleveland in May a constitution was adopted in which it was declared: "The purpose of this Federation shall be to realize essential unity among

the Christian forces of the state on the basis of mutual respect." Inasmuch as this would admit Unitarians, Universalists, Christian Scientists, and other bodies, the Presbyterians would not consent to co-operate on that basis. They presented this resolution at a meeting in Columbus in October: "That this Federation of Churches now being organized declares itself as adopting the evangelical test as its standard of membership, viz., the recognition of Jesus Christ as our Divine Lord and Savior." This was adopted and then the constitution was amended by tne following as a preamble: "In the Providence of God the time has come more fully to manifest the essential oneness of the Christian Churches of Ohio in Jesus Christ as their divine Lord and Savior, and to promote the spirit of fellowship." The only vote against came from the First Congregational Church of Columbus.

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A recent conference of the seven Presbyterian churches in and around New York City brought out the fact that many families of wealth are leaving the Brooklyn Presbyterian Churches, moving to New York City. The Manhattan problem, particularly the Hebrew part of it, is rapidly crossing the Brooklyn ferry. A New York correspondent of the Herald and Presbyter writes: "It is difficult to finance religious, civic and philanthropic enterprises, all the denominations being swamped in this respect, and all of them having scarcely any gain in membership for twenty years. The Sabbath school loss is startling, and yet the population of Brooklyn has doubled in twenty years. It is noteworthy that of the five hundred thousand Jews, not quite ten thousand are in the synagogue." At this conference it was stated that the churches of Newark, New Jersey, are losing members and that only seven of nineteen English speaking Presbyterian churches were likely to continue. Newark is three-fourths foreign-born; but the foreigners are being evangelized and the tide is turning for the churches. In Newark there are twelve missions in which the problem of Americanization with the gospel is being tackled.

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In an article in the Methodist Review on "Some Implications of Democracy,' the Rev. Dr. Charles B. Dalton of Pasadena states that in the Methodist Episcopal Church the polity is still largely autocratic. He says in that connection: "That it has worked as well as it has is a great tribute to the high character and self-effacing qualities of our pastors and the fine consideration and care on the part of our chief pastors. Our bishops have, I believe, sought sincerely to possess and to manifest a brotherly spirit. But our system does them the grave injustice of requiring them to fit their democracy into a rigid autocratic mold. It would be, I should think, a real relief to every democrat among them if the mold could be broken." And Dr. Dalton ventures to suggest what he terms "a bit of desirable advance toward a Methodist Episcopal democracy": First, let the people of the local church elect the official board. Second, admit laymen to the annual conference on a basis of equality with preachers. Third, elect district superintendents by a vote of the annual conference so constituted. Fourth, make the appointing power of the bishops subject to the approval of a majority of the cabinet." Dr. Dalton is of opinion that while this might not accomplish everything desirable, it would break the back of autocracy, an evil which he declares to be growing in the Methodist church.

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"A Great Campaign" is what the Honolulu Friend calls the recent three month's evangelistic campaign of the Rev. Paul Kanamori among the Japanese of the Hawaiian Islands. A total of 9420 persons attended the meetings, which were held in twenty different places, and 2040 definitely pledged themselves either to the Christian life or to further study about Christianity. Mr. Takie Okumara writes: "The greatest result of Mr. Kanamors' campaign is that the great mass of Japanese in Hawaii has been reached with Christian gospel, and that the old attitude of ignorance, misunderstanding and suspicion has been substituted by a new attitude of sympathy and interest. The majority of the Japanese in Hawaii have come from the strongly Buddhistic provinces in Japan twenty or thirty years ago. They do not know the progress of Japan, nor the spirit of America. Influenced by their old traditional ideas, they think Christianity is Jakyo, 'an evil faith, a religion that encourageous treason, rebellion deception, assassination, poisoning and all clandestine tricks and magical incantations.' All honest attempts of the church to carry out the reforms, or to push forth its activities, were hitherto sneered at by them. Kanamori's campaign has changed this. In many plantations the walls of prejudice and misunderstanding are crumbling down. In Koloa, for instance, 450 out of about 600 Japanese have attended the Kanamori meetings and have heard for the first time what Christianity is. The same is true of Kona and Honomu. The people who have heard Mr. Kanamori's sermons have told around among their friends, and the attitude of every community toward Christianity and Christian church has changed completely." Another campaign next year is contemplated, when it is thought there will be richer results. The expenses for this year's campaign were $3,064.

Never on custom's oiled grooves
The world to a higher level moves,
But grates and grinds with friction hard,
On granite boulder and flinty shard,
The heart must bleed before it feels,
The pool be troubled before it heals; a
Ever by losses the right must gain,
Every good have its birth of pain.

—Whittier.

DR. BUCKHAM ON PROGRESS IN THEOLOGY.

On one of the concluding pages of his new book, "Progressive Religious Thought in America," Professor John Wright Buckham of the Pacific School of Religion, after what he calls an incomplete enumeration of untrammeled and forward-looking Protestant theologians and theological institutions of yesterday and today, states that "American Theology is moving forward as well as outward with a freedom and an impetus that promise much for the future."

Although there is more of promulgating than of probing, although there is a dearth of original and productive thinking upon the larger problems of theology, the way lies open and the incentives increase constantly. "Hospitality to voices from all quarters—not to say eagerness to listen—was never so great as now."

In the removal of "the incubus of sectarianism from theology," Dr. Buckham sees opened up an unlimited field for progress. Much might be hoped for, he writes, "if only it could come to be recognized universally among Christians that **progress is the true and normal life of theology.**

"Progress does not mean that spiritual truth is shifting and unstable, continually changing its nature. Unhappily this is the notion of theological progress which prevails among conservatives, and it is against this—and rightly—that they raise their protest. But progress means something very different from fluctuation, or the renunciation of convictions once firmly and clearly grasped. To abandon a conviction once formed is one thing; to reinterpret and enlarge it is another. Progress means not the former, but the latter. It means the recognition of the law of development, whose counterpart in the sphere of nature, is evolution, as of the very nature of the spiritual life.

"True development is never a destructive but always a **conserving** process. It holds fast and carries forward all the real gains of experience and reflection—tested, purified, refined, related and out of them constructs further and larger gains. Nor does the principle of development in spiritual truth disturb its character as **revelation.** It simply recognizes the **method** of revelation as continuous, accretionary, cumulative, and thus at once saves theology from the curse of becoming static and makes revelation a far more vital and normal reality."

Instead of testifying to its weakness, "the movement to transcend its past shows that theology has its greatest glory, its very life, in its power of advance."

No sooner does a theology win the title 'new' than it must needs yield to a newer, says Professor Buckham. "Thus it was with the 'New Divinity' of Jonathan Edwards and his followers, with the novelties of the New Haven theology, the new departure of Edwards Park, with the 'New Theology' of Munger and Gordon and the Andover faculty, and thus it is becoming to be with the newest theology of our day. It would be a reflection upon theology, upon truth, upon God, if it were not so. This ceaseless movement, in the light of the principle of development, means no mere shifting but actual advancing, however slow and indirect. Such plausible judgments of the nature of the logical changes as that which reduces them all to mere 'winds of doctrine'—as when Emerson wrote, 'Calvinism rushes toward Unitarianism as Unitarianism toward naturalism—are as easy as they are superficial. They do not get below the surface. Emerson, though a catholic and aggressive thinker, was not a discriminating one; epigrammatists seldom are. The direction of religious thought is too subtle and complex to be read by the weathervane. There are, to be sure, winds of doctrine, but there are also, apart from and unaffected by these, accumulating and expanding movements which set theology genuinely forward. Constant change in religious thought does not conflict with abiding truth at the core of it."

With reference to the contention that this process of change is due entirely to a constant adjustment on the part of Christianity in order to adapt itself to the changing needs and ideals of society rather than to an inner impulsion in its own unfolding norm, Dr. Buckham says that there is a measure of truth therein, environment offering a needed stimulant and nourishment to development, nevertheless adaptation is secondary to the principle of inner development of truth itself. Christianity, like the earth, 'bringeth forth fruit of itself, first the blade, then the ear, then the full corn in the ear."

Dr. Buckham states in this connection that this is not saying that development has been uniform and harmonious; that the kingdom which is 'as a grain of mustard seed' as it grows manifests not only the truth enwrapped within it, but the effect upon it of its environment—effects, evil as well as good. "Though congruous in itself, yet owing to defects in soil and climate and to parasitic growths which attach themselves to it, some leaves wither and fall, some unshapely growths disturb its proportions, and some fruit comes to naught; nevertheless the plant is true to the seed."

This thoughtful and highly illuminating book is mainly concerned with a group of religious leaders just passing from the stage, a group of American thinkers which began its task on soil made ready by the liberators and pioneers of progressive religious thought, chief among whom was Horace Bushnell. Beginning his study accordingly with Bushnell and other liberators, these chapters follow: Theodore T. Munger: The New Theology Refined and Related. George A. Gordon: The New Theology Universalized. William J. Tucker: The New Theology in Action. Egbert C. Smyth and the Andover Theology. Washington Gladden and the Social Theology. Newman Smyth and Later Representatives of Theological Progress. Conclusion: The Future of Theology in America.

In and through these splendid biographical sketches Dr. Buckham has written what might be

called appropriately a history of the progress of religious thought in America.

In the chapter on "The New Theology in Action" it is stated: "Much of the interest and carrying power of the New Theology" movement lay in its **personnel,** which was strikingly varied, attractive. Its representatives have possessed in an unusual degree individuality, force, influence." This chapter has to do with Dr. William Jewett Tucker, president emeritus of Dartmouth, concerning whom it is written: "In no instance has the personal equation counted for more than in that of President Tucker."

In the course of this article it is remarked: "It may seem as if in tracing, somewhat consecutively, the service and influence of one whose work has lain so largely in the educational field we had gone far beyond the precincts of theology. Nevertheless Dr. Tucker has not ceased to be a theologian in whatever form of service he has engaged. He has been one of the most watchful and sympathetic interpreters of the changing religious thought of our time." And again: "While all the members of the group of theological reconstructionists to which he belonged were, in differing manner and degree, modern, Dr. Tucker was the most intensely and actively modern among them."

We are told, however,, that the modern spirit of which Dr. Tucker has been so marked a representative, is very different from that other and more recent type of modernity which is "cheap, popular, faddish, which identifies the modern spirit with renunciation of all indebtedness to the past, which talks only in today's slang, glorifies the latest theory, and confuses modernity with the passing notion."

Dr. Tucker's voice is found ringing from heights far above the clamor that cheapens life by demanding a false leveling down—ringing with the sincerity of a great challenge, calling for a levelling up:

'Let us keep the path for the democracy of toil and struggle open to the last material reward to which it is entitled. Let us keep the path of the democracy of the mind open through every grade of education to the last training of the university. Let us keep the path for the democracy of the soul open to every spiritual privilege, even if in so doing we must reconstruct our churches.'"

The chapter on "Egbert C. Smyth and the Andover Theology" opens with this paragraph:

"A true conservative attacked for liberalism, a defender of orthodoxy tried for heterodoxy, a friend of foreign missions accused as its foe,—Egbert Coffin Smyth was a man whose true measure has been understood by few. Thirty years ago he was the unwilling storm-center of a theological controversy whose receding tide may seem to have left little trace upon the religious thought of today, yet which through his wisdom, courage and steadfastness, registered a victory for the cause of religious freedom whose consequences will be felt for many generations."

We wish we had space for considerable quotation from these illuminating studies. Many will be interested in the following concerning Dr. Washington Gladden. Mentioning his book of poems "Ultima Veritas," Dr. Buckham writes: "In this, the bright particular star is that immortal hymn, long-ago discovered and adopted by the Christian consciousness and now illuminating every modern hymn-book worthy the name, 'Oh, Master, Let Me Walk with Thee.' This hymn first published in 'Sunday Afternoon,' was written under the sense of loneliness caused by the author's theological isolation. It is a heretic's hymn—a 'heretic of yesterday,' and a saint of today.

"Is the latter title too exalted a title to fit this rugged, every-day man, companionable servant of righteousness and teacher of the people? Not if sainthood means devotion to God and man, the holiness of a life dedicated to great ends. Such a saint, vigorous in intellect, progressive in thought, fearless in spirit, strong in action, reverent and tender as a child, Apostle of Applied Christianity, America may well be proud to add to her calendar—a saint after the order of the Pilgrim Fathers."

REAL INDUSTRIAL DEMOCRACY.

The **American Federationist,** the official publication of the American Federation of Labor, declared editorially in the September issue: "There has yet to appear the first employer or industrial-expert-made industrial democracy plan which contemplates the existence of trade union organization as the expression of the workers' desires in the plant. There is present in every case subtle effort to delude the workers into the belief that they are exercising a voice in industry when as a matter of fact the employer holds the veto and deciding power."

Apparently the **American Federation's idea is** that if the workers have a voice in industry through the trade union organization, this is industrial democracy. It is not declared that this is the only kind of industrial democracy; but it is evident that it is the kind the official publication of the American Federation of Labor would like to have.

There are others who talk and write of an industrial democracy to be established through shop committees in the individual industry, and without any outside connection or direction. Of this variety, there is notably the Whitley plan in England and the Leitch plan in the United States. None of these plans are satisfactory to organized labor, though individual unionists often acknowledge that they have many good features, and in some instances have worked well.

The Leitch plan has many commendable features, but it gives the worker—according to Mr. Leitch's statement in his recent book,—only a measure of autonomy. It is a great advance on what obtains widely, but it is not real industrial democracy.

The plan put into operation in his Colorado mines not long ago by John D. Rockefeller, Jr., is further from industrial democracy than the Leitch plan is. Bishop McConnell of the Methodist Church, who has been living in Colorado, says that the Rockefeller plan is far from satisfactory in its outworkings.

In some industries the Leitch plan has worked well; in others it hasn't. It is in fact paternalistic, and some large-hearted benevolent employers have made it work. Mr. Leitch writes with reference to some of the failures: "It is not easy for a man who for many years has considered himself a tsar to relinquish his title, even though his head has become weary and the crown of power so heavy that it has slipped down over his eyes and blinded him to the facts. Such men are incapable of functioning in a democratic government."

Decades ago John Stuart Mill, the eminent British political economist, foresaw what would have to come some day in industry, and, in what he then wrote, outlined real industrial democracy: "The form of association which—if mankind continue to improve—must be expected in the end to predominate, is not that which can exist between a capitalist as chief and workpeople without a voice in the management, but association of the laborers themselves on terms of equality, collectively owning the capital with which they carry on their operations, and working under managers elected and removable by themselves."

Mazzini, the great Italian patriot and social reformer, addressing his people, said to them: "You were first slaves, then serfs. Now you are hirelings. You have emancipated yourselves from slavery and from serfdom. Why should you not emancipate yourselves from the yoke of hire, and boceme free producers, and masters of the totality of production which you create?"

Why not? That is what millions of people are not only asking themselves today, but they are determined to work for that final emancipation.

Some day we shall have that kind of civil democracy which Abraham Lincoln had in mind when he spoke of "Government of the people by the people for the people." Things haven't worked that way yet, but they will ere long. And some day in the not distant future we shall have also industrial democracy—industry of the people, by the people, for the people.

A PROPOSED LAND REFORM IN PALESTINE.

There is a movement among the Jewish people who hope to build in Palestine a great Jewish commonwealth to keep the land from falling into the possession of speculators and individual owners. The writer of an article in the Menorah Journal says: "Perhaps the full significance of this proposition may be appreciated when we consider a conspicuous case of what might have been. The rocky Island of Manhattan is the most valuable portion of the City of New York, the raw land alone, exclusive of any buildings or improvements, which are separately assessed, being valued at nearly four billion dollars. Three hundred years ago this island was purchased from the Indians for trinkets worth twenty-four dollars. If the early Dutch settlers had realized the importance of holding legal title (as public property) to the land of this island, the City of New York would be today an enormously rich landlord, and the benefits from the rents would be shared equally by all the inhabitants. It has been estimated that by simply reserving the ownership of the land values of Manhattan, not including Brooklyn or the other boroughs, the City of New York without any extra effort on its part would receive such a large annual income from ground rents that it would be able to distribute a bonus of nearly four dollars a week to every family in the City of New York—simply as compensation for residing in such an over-crowded city. This public income would enable us not only to abolish poverty, by guaranteeing a living wage to all those who are willing to work, but also to increase our educational, art, and cultural facilities to a point where we might truly realize the 'City Beautiful.'"

The writer of the article, Doctor Bernard A. Rosenblatt, says that while it may be a hopeless task to revoke the mistakes of the past, we may profit from such mistakes. And as to Palestine he writes: "We are now almost at the point of building our commonwealth, even as the Dutch settlers of New York. There is no large vested landlord interest in Palestine which could successfully oppose our efforts, and we must so adjust matters as to prevent the growth of any landlord class in the future. Herzl, in his Judenstaat, points out that we are the heirs of the ages, and that it is our duty to build our state in harmony with the best thought and the ripest experience in the world." Dr. Rosenblatt's thought is, that if they cannot produce a worthy successor to the first Hebrew Commonwealth, which gave us the Prophets, and the second Hebrew Commonwealth, which gave us the Maccabean period and gave Christianity to the world, the value of a Jewish Commonwealth in Palestine may with good reason be questioned. This is a forward look. We are of opinion that Dr. Rosenblatt should regard the situation in New York as not at all hopeless of change. There is no divine right of property. However, all that this Palestinian land proposition provides for is to take only the values that will be created in the future, leaving intact the present-day land values. Dr. Rosenblatt states that the plan is neither a single tax program nor a socialist platform, but rather an outgrowth of our modern industrial system itself, which shows them how to acquire speedily the land of their forefathers, with full justice to the present-day inhabitants. However, he declares that they will reject no stone that may be necessary in the construction of the House of Israel, no matter by what name it may be called, adding, "The Jew has been the arch-socialist and the great capitalist of history, and we have the right to borrow from both in order to build the New Zion."

THE MINISTER AND SCIENTIFIC STUDY.

By Ralph Baxter Larkin, Pastor of North Congregational Church, Berkeley.

We may properly conceive of our knowledge and experience as an area, but not of equal extent in the case of any two of us. With what is in that area we are more or less familiar. Within it we move more or less confidently. But we all recognize, or ought to, that outside of that area there is a "beyond," wide, rich, intricate, vital beyond all conceiving. And if we have eyes that have any power of discernment worthy the name, we must perceive that in that outside area lies a great multitude of facts, which are fundamental to a proper interpretation of the universe. It makes no difference how far we may have pentrated into the interpretative facts of life and the universe, we are conscious now and then of something wholly new emerging within the range of our perception which although we had not known it before, we now recognize as a necessary datum in a balanced view of things. And because this has happened so often in our experience, we humbly and expectantly confess our belief that there must be a great deal more that is fundamental in the great unknown whence these other facts have come. But this "beyond" is not wholly a matter of area quantitative. It is also a matter of inner meaning and content, qualitative. There is a beyond which is without, vast and significant; there is also a beyond which is within, profound and meaningful, and, when apprehended, transforming.

Both of these beyonds, that without and that within, may be measurably entered by contemplation, by philosophy, by metaphysics, by theology, by experience.

But there are enormous reaches of the one, there are profound depths of the other which you will never compass save by the mastery of actual scientific knowledge.

However accurate one may be in his thinking, there are great regions which he can never remotely approach save by the avenue of fact-knowledge. Lacking that fact-knowledge, we are automatically excluded from some of the most rewarding insights of life.

It is of course gloriously true that a man can perform royal service to his fellows while in entire ingorance of almost every one of those inner scientific meanings. But it is true that there are other fruitful fields of service he can never enter.

And more than that, lacking it, there are satisfactions which he himself can never have and insights which he can never share.

The minister's task is immeasurably more than a thing of routine and mechanism. I think it was Cicero who said that no man ever became great without a certain Divine afflatus. Certain it is that no minister has ever entered into the deepest rewards of ministry to the human spirit unless he had a "certain Divine afflatus." This "afflatus" or elevation of soul is a composite experience and into it enter many qualities. Among others, I wonder if these are not all found there—a sense of wonder, a sense of reverential awe, a sense of humility, a sense of joy in beholding, a sense of kinship with the eternal order. If one would have the experience of these things to lay hold upon him now staggering his brain to all but paralysis in the presence of blank, stark reality, now stilling his soul to awe-stricken silence, now filling his heart with a surging tumult of amazed emotion, let him enter into a comprehending appreciation of some of the transcending facts of God's universe, which for all practical purposes of our thought is infinite. (Of course, we know that it cannot be infinite but some courageous men are almost daring to speak of the infinite universe. In real truth, they are now speaking of "universes!")

We set ourselves to think the universe but how shall we begin? How shall we ever be able to think it far enough to enable us ever to say that we have actually made a beginning? Into its unplumbed depths, light at 168,000 miles a second no longer travels merely 500 or 5000 years before reaching the outer confines but perhaps as many as 30,000 years. And no man may put a limit on how many times 30,000 light years it may be!

Burning suns number not merely the 6000 odd visible in both hemispheres to the unaided eye, nor the 50 million revealed to the eye in the great telescopes nor the 100 million recorded on the sensitive plate, but multitudes of them, 1000 or 10,000 or perhaps 100,000 times as large as our sun, whirl through space, it may be in shoals by millions.

Standing in mute wonder before such facts, what shall we not also say of the brain capacity of men who not only are able to determine the detailed elemental composition of the visible suns at such unmeasured distances, but also know of dead, nonluminous suns and of some of them knowing not only their mass but their motions. And yet which are for us forever invisible.

But if the study of the infinitely extended is so benumbing, yet lifting us out of ourselves, we have learned that the study of the infinitesimally small is almost equally bewildering.

What a new world is opened to our knowledge by the exploration of that universe commonly called an atom, a universe so small that when a name was originally sought for it, a term was devised for it which was built up of alpha privative and "temno" to cut, because the particle in question was so small that it could not be made smaller. What shall we now say of the revelation that, so far from their being indivisible and not made up of parts, some atoms, such as the atoms of gold or lead, each contain more than 300,000 smaller bodies, which we have learned to call electrons. In certain other atoms they are much more numerous than this, all being in rapid motion inside the atom and revolving on great orbits and not touch-

ing each other! So small indeed are they that the atom has been likened to a great cathedral, and a given electron inside of it in relative size is as a period in the hymn book on the desk.

And it is the tiny bits of radium which have been isolated from their parent ores that have opened up to us a new world of understanding of our universe, its structure, its history and its destiny.

For instance, the atoms of radium and its companion elements which are radio-active, have told us that elements are actually and constantly in process of transmutation into other elements. It has led us also to the knowledge that the atoms of all elements, even of the so-called stable elements, such as carbon and iron and gold, while not known to be disintegrating are yet potentially unstable and that when we shall have learned how to break them up artificially, such enormous measures of energy for the service of man will be released that the energy in gasoline or dynamite or trinitrotoluol will be as the velvet of a summer zehphr in comparison therewith.

But the thing of supremely fascinating interest for us is the universe secrets which are laid bare in all this revelation.

For generations there has been a deadlock between geologists and astronomers as to the age of the earth. Geologists insisted that they must have at least 100 milions years for it. The astronomers said they could not have more than 15 million. To the astronomers, it was a problem of heat, the rate of the cooling process giving them the basis for their mathematics. To the geologists it was a problem of strata and the time needed for their deposition. But now unexpectedly radium steps in and says that probably the earth is no longer cooling but is now warming up and will eventually melt with fervent heat, thereafter to cool again and make place for another cycle of history, another civilization perhaps, during another hundred million years or so. The astronomers have thrown up their hands in surrender. If the geologists want a billion or five billion years, let them have them and welcome.

And radium offers us at last the probable solulution of the problem of the sun's continuing heat. And we now reason that because of the exceeding smallness of the electrons, as they are released by radio activity on the millions of burning suns, the light pressure outward is greater than their gravitation inward, and that space, so far from being empty, is full of fleeing streams of electrons driven out by the blazing light and speeding to the outer reaches of the universe, there to foregather and recombine in the form of rudimentary atoms and elements to the building up of new nebulae and new suns and new solar systems. And it all leads to the query: When will it ever end? To which the inevitable counter questions arise in our minds as to why and whether it should ever have any end at all.

And what of biology and the fascinating processes of life and their interpretations! What of Mendelism not only predicting new variations and new species but providing us with the biological formulae whereby they can be made to order!

What of the marvels of instinct, such as Fabre lays bare to us! What of the immense new reaches of chemistry!

It was heartening some time ago to read in the proceedings of a Baptist convention the declaration of one of their ministers that the laboratories of their chemists were as sacred as the pulpits of their preachers.

But such satisfying appreciation is not wholly confined to us moderns. In the third century, one Gregory spoke of "the sacred mathematics!"

Happy the man who is able to enter into the secret holy places of the universe and study the handiwork of God. And one cannot but feel that if a minister is able discerningly to penetrate the beyond which is without and the beyond which is within and shall bring forth from the treasure house things new and old, the people who look to him for solutions and for understanding, will feel that what they receive at his hands is as fine gold, certified to and recommended by the fact that it was made available for them by one who had discriminating knowledge of the deeps out of which it was mined.

THE CHURCH AND RELIGIOUS EDUCATION.

By Francis Herbert Evans, Professor in Pacific School of Religion.

(At the recent annual meeting of the Northern California Congregational Conference two valuable addresses were given by Professor Herbert Francis Evans of the Pacific School of Religion. The first, on "Religious Education and Social Progress," was printed in condensed form in The Pacific for November. The second, on "The Church and Religious Education" is presented here—also somewhat condensed.—Editor)

Life is essentially one problem the roots of which are social. In our day the word "fellowship" has a new meaning. Narrowly defined though it is by some groups it is our duty to universalize fellowship so as to include all men and God.

We referred yesterday to certain social conditions existing in our day. Some one will alter the present social conditions during the next ten years: Who will do this? Will it be organizations working for their own class good or will it be the church seeking the good of all? Who is training tomorrow's citizenship? With what motives?

It is proposed in this address to suggest an educational program for a church with a social motivation. And in order that we may be entirely practical certain definite advances will be suggested and the finger will be placed upon recognized weaknesses in our present organization.

Organization. If the Christian Churches of today are to function well in the increasingly complex problem of Religious Education they must have a Board or Committee of Religious Education that will be responsible for all of the work of the church in this field. Religious Education is an integral portion of the church's great task and it is desirable that there should be a Committee of Education that shall report to the Church's Official Board. One of the outstanding needs of our day is the co-ordination of all efforts of an educational or social character within the local church. A study of the present situation reveals overlapping wasteful effort, the over-working of a few, and the neglect of many members and often an unfortunate friction which lessens efficiency. With the widening of the program of Religious Education there should be close co-ordination of Religious Education with social service and missionary endeavor. All organizations of an educational character whenever they may meet should be under the sympathetic direction of this Board of Religious Education. It is absolutely essential that this Board shall be given authority not only to direct present organizations but after it has informed itself concerning forward movements it shall also be the agency through which the church gains a larger conception of its work in Religious Education. Consultation with denominational authorities will give further details concerning the organization and duties of this important committee in our modern church organization.

Worship: Worship has always been an important factor of Church life and it will continue to hold that position if it can be vitalized in terms of the age in which we live. One of the chief purposes of worship is the creation of attitudes and motives toward God and toward our fellowmen. In the past worship has been largely related to the creation of an experience individual in character between persons and their God. The purposes of worship must be further extended to the creation of social passion and an attitude of loyalty to the common good.

Classroom: The new unit of efficiency in Religious Education in the church may well be the class and its teacher. We must respect the sacredness of the class hour, extending its time and preventing all interruption of whatever character. The curriculum must be enlarged so it will include not only courses in Bible narrative and teaching but also the history of Christianity, the history and methods of missions, and in an increasingly important way, social life as it is today and as it ought to be tomorrow. It is obvious that there may well be difficulty at this point if there is a social conservatism at points where lesson material is determined for denominations, but we venture the assertion that the curriculum of our church schools must be socialized if we shall be able to render the service to our generation and tomorrow which we ought. Some one at once objects to so widely varied a curriculum for such a short period of time as is possible in the Sunday hour. The objection is valid. We are moving into an era of week day instruction in Religious Education. It is obvious that there is not time in a single hour to do all that the church should attempt for the coming generation in this short period of time. But ought we to atempt week day instruction until we are using more efficiently our present Sunday hour?

Expressional Activity: All that we have said enforces the suggestion that religious Education must increasingly include activity as well as instruction in its program. It is probable that the Christian Church has failed as much at this point as anywhere in its whole program through the centuries. Our Educational program must include not only instruction in the wide field suggested in the paragraph above but also a graded series of social and Christian activities.

Leisure Hour Direction: A careful analysis of the leisure hours of our boys and girls shows that there are several hours each day without well considered direction from any sources. These hours, at present, are largely passed on the streets and in the region of commercialized amusement. Inasmuch as the acts which develop from voluntary interest are amongst the most significant in the making of character it is essential that the Christian Church shall hold itself responsible in an increased degree for the direction of the leisure hours of the young people of the community.

Young People's Societies: Here is one of the golden oportunities for Religious Education of the newer type. As time goes on there will be without doubt a closer co-ordination between the Young People's Department of the Church School and the Young People's Society. These young people's organizations should hold themselves responsible for training in Christian citizenship and all forms of social service. This is the period in the life of young people when their training for future church service should be emphasized as teachers and officers for example in the church school. It is the period in which the church should afford the most expert vocational guidance. Those churches that are located near colleges and universities have not yet rendered their fullest services to the students who are the potential leaders of the coming generation. Aided by their denomination there should be a far reaching educational program which should not only keep alive but advance their interest in things Christian and afford advanced training in Religious Education and Church relationships.

Adult Department: Here is one of the points of most immediate advance. There should be classes for the study of social problems and their possible solutions. There should be classes in civic relationships, Americanization, Social Christianization. There should be classes training their mem-

bership in the theory and practice of modern religious Education. Women should not be forgotten in the study of civic problems. Universal suffrage is at our gates and if we understand aright that democracy depends upon intelligence, we must include thorough training for women who have not had hitherto experience in the intricate realm of politics. The Adult Department should seek to help folks to think and act in terms to help others.

Trained Workers Essential: It is clear that if such a program as has been indicated above should be adopted by the local church that there would be at once a wide demand for trained workers. May we not hasten the time when the local churches will demand such a program by providing local training schools in which workers may be educated in service of the newer and better type? In certain churches a Director of Religious Education will be possible in addition to the pastor. In other churches it will be the pastor's privilege to lead in these newer lines of work. It is true that it adds one more duty to the already over-burdened pastor but is it not also one more challenge to discriminate in the choice of what he may do? The training of workers for the new duty should develop a demand for classes in nearby colleges and universities. Some of this material may well be offered in extension courses either in person to local groups or by correspondence. There is a need of classes of instruction for ministers in Socio-economics and Religious Educational courses. It will take years to make leaders in the rapidly developing social situation in which we find ourselves. Does it not behoove us to look far ahead and prepare our workers for the new tasks that are already demanded of us?

Toward the close of the life of the Master, when already a price had been set upon his head, a message came to him while across the Jordan in safety in Peraea. The message called him to the bedside of a sick friend, but it was also near Jerusalem and Jerusalem spelled danger for Jesus. Jesus said, "Let us go again into Judea." Is there not a challenge in these quiet words of Jesus for us in our day of crisis and danger? Shall we not live as Jesus lived in the long ago? Shall we not work as we live for the coming of the vision of Jesus? For the coming of a "Democracy" of God?

DUTY.

Be thy duty high as angel's flight,
Fulfill it, and a higher will arise
Even from its ashes. Duty is infinite,
Receding as the skies.
Were it not wisdom, then to close our eyes
On duties crowding only to appall?
No: Duty is our ladder to the skies;
And, climbing not, we fall.

—Robert Leighton.

Nothing is properly a man's duty that is not really his interest also.

PACIFIC COAST NOTES.

'Stuck-Up-Inn" is the name of the rooming house for the girls who are employed in various capacities at Asilomar during the summer.

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Some of the Presbyterian New Era Fund is to be used for the endowment and equipment of the work carried on among the students in the University of California.

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"We are truly alarmed when we discover how few of our people subscribe for a church paper or even purchase a book on the faith, history, art, law, or constitution of the church' says the writer of an article in The Pacific Churchman, the organ of the Protestant Episcopal Church in California.

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Pomona College is one of six western colleges having exchange professorships with Harvard University. The other five are: Knox, Beloit, Colorado, Grinnell, and Carleton. The Harvard representative at Pomona for six weeks during the second semester this year will be Professor Edward Caldwell Moore of the Chair of Christian Morals. Professor Moore has been for several years the president of the American Board of Commissioners for Foreign Missions. His lectures at Pomona will be in the Department of Modern History.

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Bishop Parsons of the Episcopal Church says that he returned from Europe "with two ancient faiths immeasurably strengthened—the faith which seeks a new world order and the faith which seeks a united church." In that connection Bishop Parsons says: "The power of Christ must be made effective in the world. A divided church is weak. A united church is mighty. If Christ is to dominate the world (and never has he had such power and such an opportunity as today) we must go with him to the fulfillment of all his purposes. His disciples must be one. His church must be united."

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The First Methodist Church of Los Angeles will begin soon to build a two hundred and fifty thousand dollar house of worship on the corner of Eighth and Hope streets. The lot was purchased at a cost of $300,000. The location is near that of the First Congregational Church, only a few hundred feet distant, but on the opposite side of the street. The old location at Sixth and Hill was sold for $500,000. A theater, with a seating capacity of 4,000 will be erected on the old site. The church has at present a membership of 2,700. Until the new building is ready service will be held in Trinity Auditorium, the million dollar edifice built by the Southern Methodist Church a few years ago but which passed out of its possession because of the large indebtedness incurred in its construction.

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It is reported that the Salvation Army has "the best equipped place of Protestant worship in Val-

lejo." They purchased recently a beautiful hall from the Elks. The Y. M. C. A. has given Vallejo $40,000 for a new building. The Methodists are promised from the Centenary Fund $50,000 towards a new building. The Episcopalians are about to start a campaign to raise $30,000 and they are asking an equal amount out of the Nation-Wide Campaign Fund. The Baptist Association is stimulating the Baptists by promising to equal whatever local Baptists may raise. The Presbyterians and the Disciples have been aiding their work in Vallejo from central sources. The Pacific Churchman declares that "today Vallejo offers the biggest missionary problem west of the Alleghaines." Thirty thousand people now receive their mail through the aVllejo post office. There are 8,000 workers at Mare Island.

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What is called "the community of life" in Claremont is mentioned in an article in the last Pomona College Quarterly Magazine as one of the features attracting students to Pomona College. The article says in part: "Statistics show that there are boarding this year at the Commons 490 students. There are 35 who go back and forth to their homes in Pomona and some dozen or fifteen living in Upland, Ontario, La Verne and San Dimas. It is a simple matter of substraction then to discover that only a very small proportion of our students leave Claremont and the campus at the close of the day's work, and it is an equally simple problem to discover that the number of students in Claremont who do not meet upon the common meeting ground at the Commons is very small indeed, and of these a very large proportion come from homes here. The influence of this common meeting three times a day is very great in moulding and maintaining student sentiment."

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The Indian Rights Asociation reports great improvement in the condition of the Indians on the Yuma reservation. A field worker writes: "Three years ago, when I visited Yuma, the Indians were just beginning to make something out of their opportunities,—good land, mild climate and an abundant supply of water for irrigation. Now, nearly every available acre of the reservation is under cultivation, either by the individual Indians or on an improvement lease, and the Yumas are becoming prosperous. They are, as a class, hard workers, and with such friendly guidance as they have had from the present superintendent, they ought, within a comparatively few years, be competent to manage their own affairs." Until recently there was at Yuma a non-progressive element that was opposed to sending their children to school. Last year they asked a conference with the superintendent, and, much to his surprise, they informed him they desired to send their children to school and that if he would furnish a teacher and the books they would donate the ground and erect the building. Of course the proposition was accepted The Rev Mr Crouch, a missionary among these Indians for twenty years, is reported as being enthusiastic over the way they are developing.

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Two years ago the white population of Alaska was approximately 55,000. It has dropped to 25,000 and will go lower probably. S. Hall Young, the veteran missionary, writes: "A larger percentage of Alaska's young men went to the war than those of any other state or territory. ...Most of them have not returned, and many of them will not return, having found other fields of activity." Many gold claims that were worked profitably two years ago cannot be worked with any profit now. Many copper mines cannot be worked profitably. The great demand for canned salmon and other fish during the war led to feverish activity in that industry and to the erection of many new canneries, but this year there is a great slump in demand and price and the output is greatly decreased. And so, all in all, just now it is "Alaska the Deserted" about which we read. Mr. Young says, however, that Alaska is not dead either financially or spiritually, and that the Presbyterian Church, the pioneer church of Alaska, has increased its budget for the ensuing year. His faith is that Alaska will be peopled by millions of splendid American citizens.

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The Sunday calendar of a Pacific Coast Congregational Church contained recently a timely word by the pastor on "The Sunday Evening Service." One utterance was: "Either abandon the service or make it vital." It was asked pointedly: "What outside man or woman is attracted to a service repudiated by seventy-five per cent of those who support it?" It was declared further: "Nothing is more ghastly than keeping up a form for the sake of going through some pious motions. A dwindling and deserted church service is deadly, a proclamation of impotence and unfaith. ....It is a poor welcome in a home, however handsome, when the host is away. Slighted services re-act on personal character and weaken the whole front. Aggressiveness gives way to apologies. .. ..No attraction of music, sensational topics nor brilliant pulpit oratory can euqal the drawing power of a room full of people who have come to worship..... Peter was mighty on the day of Pentecost, not because he had a fluent tongue, but because there stood around him 1.. men and women in whose faces there lingered traces of the glory of the tongues of fire."

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In January of this year Bishop Nichols appointed the Rev. Edward Morgan of San Francisco to look after the spiritual welfare of the prisoners at San Quentin related to the Episcopal Church. Mr. Morgan said recently: "From my ministry there I have gained far more than I have been able to give. Often I start out hoping to leave a blessing behind, but return feeling that I am the one who has been really blessed." During his service at

San Quentin Mr. Morgan has found "The Book of Common Prayer" very unsatisfactory at times. That part entitled "Visitation to Prisoners" did not meet a single need in his experience. We quote from a communication by him to The Pacific Churchman: "The 'Dearly Beloved, know this,' and the 'Dearly Beloved, it hath pleased Almighty God' may justly be styled **'The Third Degree.'** To sit down in the 'death chamber' and torture a poor, troubled soul by reading aloud exhortations that are both archaic and obsequious would to my mind do violence to that soul and be a sin against the Blessed One, who in answer to the simple recognition, 'Lord remember me,' said 'Today, shalt thou be with Me.' And Mr. Morgan asks, "Cannot the Church in this enlightened age give to her priests an office of reconciliation, comfort and hope which they can conscientiously use with profit when they are striving to bring a soul in its need to Jesus Christ?" He expresses the hope that in the Prayer Book revision now ordered this will be done.

THE WAGE SYSTEM.

One of the present-day slogans is, "The Wage System Must Go!"

What do people mean when they say that the wage system must go? There will always be remuneration for service rendered. Many of the persons using the expression are not communists. Present-day socialists do not, with a few exceptions, believe in equality of reward for service rendered. Under the industrial democracy system toward which the leading countries of the world seem to be moving rapidly the workers will have to be paid; there will have to be some form of remuneration. But the wage system is objectionable and it will be objectionable so long as it is what it has been and now is.

There is a difference between "wages" and "pay"—as much difference as there is between servitude and freedom. Wages, according to the elementary definition, is "the price paid in the competitive market for labor as a commodity." In a chapter on "Servility or Freedom" in a recent British book, "The Meaning of National Guilds," it is stated:

"'Wages' represent the cost of hire, a price paid for the upkeep of the worker as for that of any other machine. 'Pay' represents the reward for service, something due to one who is contributing to the common interest; and it carries with it the recognition of an honorable status. 'Wages' are a toll which the profiteer finds it necessary to pay before he can collect his profit. 'Pay' leaves nothing over to be appropriated by persons who are not serving the community. Wages are what the capitalist is constrained to give. 'Pay' is what he who renders a service is entitled to receive. The worker, while he is producing dividends for his master, receives wages; the soldier in the service of his country receives pay; he serves as a man; he is not 'taken on' as a 'hand.'"

PROFIT SHARING.

The Pacific expressed the judgment recently that profit sharing could be, at the best, nothing more than a half-way house on the road to the industrial goal. Labor doesn't like it; and with good reason, for it isn't fair; at least nothing is that has yet been proposed. There has not yet been suggested anything that is thoroughly democratic.

Not many months ago the **Federationist,** the organ of the American Federation of Labor, said editorially: "In looking over notes and clippings concerning the moves and opinions of the new profit sharers, or proposed profit sharers, the expressions of altruism and philanthrophy seem to be lugged into the discussion, while the language of calculating business comes to the front frequently and forcibly."

Warren S. Stone, chief of the International Brotherhood of Locomotive Engineers, wrote recently: "I am opposed to profit sharing of any kind, under any name. I believe in paying the worker fair wages and allowing him to look after his own interests. All forms of profit sharing, be they a cash distribution, or a bonus, or the selling of stock at low rates, are subject to the same abuses. They have a tendency to speed up the worker; and in addition to that they make him resigned to work under conditions which otherwise he would not tolerate for a single day."

The Guildsmen of England are opposed to profit sharing either individually or collectively. When an individual accepts it, it is argued that "his concern is no longer to abolish the wage system for himself, his fellows, and the nation at large, but to obtain all the profit he can extract from it."

As to partnership with capital on the part of a union, a National Guild leaflet gives these objections: "(1) The union would remain a union of wage earners; the wage system, with its accompaniment of rent, interest and profits, would continue in a new form. The only change would be that the workers, while remaining wage earners, would become at the same time profiteers. (2) Relations between the union, the salariat, and the capitalists, would be unstable, since in the actual management of the same industry there cannot be two masters; and each of the parties would be constantly trying to wrest control from the other. (3) Finally, if they combined, the greatest objection of all would arise: Together they would form a trust, including the monopoly of capital with the monopoly of labor, by means of which they would exploit society without check."

A NEW LIFE.

Henceforth I propound a new life for you—that you should bring the peace and grace of Nature into all your daily life—being freed from vain striving:

The freed soul, passing disengaged into the upper air, forgetful of self,

Rising again in others, ever knowing itself again in others. —Edward Carpenter.

THE DR. R. R. MEREDITH MEMORIAL SERVICE

One of the great preachers of the last half century passed into the other life at Pasadena the last week in November. The portion of the memorial sermon given by Doctor . F. Fox, on Sunday, November 30, which we quote here, will indicate what Dr. Meredith's worth and service were.

President Blaisdell of Pomona College participated in the service, offering the prayer. The Rev. Dr. Robert Freeman, pastor of the First Presbyterian Church of Pasadena, left his own church long enough that Sunday morning to have brief part, reading an original poem, a few lines of which we quote:

"Just to have seen him arise in any throng
To cry the right or controvert the wrong;
Just to have seen him when he stooped and smiled
Upon a broken-hearted little child;
Just to have seen him walk a common street
Beaten for years by all our common feet;
Was to have felt the lift of that same grace
That fashioned him the type of our strong race.
Inspired we rose instinctively,
Ennobled by nobility,
Just to have seen him.

"Just to have heard him!
A music-master with consummate ease
Playing an instrument of many keys;
Himself each string, himself each horn and reed,
With tones accordant to each human need;
The compass of all notes his reach,
All passions sounded in his speech;
All that men seek and see and sense
Re-echoed in his eloquence.
Just to have heard him stay and overawe
The rebel crowd with thunders of the law;
Just to have heard him speak full tenderly
The gospel of the Man of Galilee;
Just to have heard him pour his heart in prayer
When worlds were rocked or souls were bowed with care;
Was to have felt the lift of that same grace
That fashioned him the type of our strong race,
Inspired we rose instinctively,
Ennobled by nobility,
Just to have heard him."

Taking as his text for the memorial address the words "The memory of the just is blessed," Dr. Fox spoke in part as follows:

"We should never fail nor cease to thank God for the greatest, noblest of all gifts to humanity, the gift of great, good, true noble men and women —men and women raised up of God, fitted, called to be the leaders of great causes, the champions of great issues, men and women through whom God secures for all of us the progress of the world.

"It is into the presence of such a group that this service takes us this morning.

"There was Richard Storrs, the great president of the American Board of Foreign Missions, who for years presided over the sessions of the Board with such commanding power that he lifted all of its deliberations into a dignity that was worthy the cause, whose annual message was an event looked forward to by all friends of the Board, who by patience, wisdom, tact, broadmindedness, piety, gave the work of Foreign Missions a legacy unequaled in the annals ot fhe Christian church since the days of the apostle Paul.

"It was William F. Taylor, the apostle John of this group, who at the Broadway Tabernacle unfolded the scriptures in a series of character studies that made the portraits set forth in the Bible live anew in the minds of modern men.

"There was Henry Ward Beecher, who through all his wonderful career as pastor of Plymouth Church was the friend and champion of the common people, whose voice at home and abroad was always lifted in maintenance of the integrity of the Union; the man who by selling a slave girl from the platform of Plymouth Church brought to the attention of the Nation the iniquity of slavery, and who lived to see the day of the issuance of the Emancipation Proclamation.

"There was Lyman Abbott whose consecrated gifted pen is fashioning every day flaming sentences of light and truth to guide the men of our generation in an enlightened broad-minded restatement of the fundamental truths of the Christian religion."

In the midst of this immortal company stood our very dear friend, Robert Meredith. He lived with these great men and was one of them. With them through all the trying days of the greatest civil war the world has ever known, he wrought, thought, fought. He lived to put the healing touches upon the wounds the war engendered, to help allay all sectional differences and strife and animosity, and see his country's flag float unchallenged over a hundred million of loyal free men who rejoice in the security and prosperity they find beneath its folds.

"As I think of this group of immortal men, only one of them is surviving, Lyman Abbott. As I think of this group of immortal men to which our friend belonged, and as I look clear and full into his genial countenance, I see first of all Robert Meredith, the patriot. He was a captain in the Civil War. He was an honored member of the G. A. R. He belonged to the Loyal Legion. He was a personal friend of the great Lincoln. As on Memorial Day the angel of peace opens anew the red pages and bids us read for ourselves and our children the inspiring story, we will see there the name Robert Meredith. Just to pronounce the name brings a sense of strength, reserve power, Dignity, full grown manhood. * * * *

"As I think of him thus this morning, I thank God for Robert Meredith, patriot.

"Then we think of him as Robert Meredith the preacher. I think it was as a preacher and Bible

preacher that he felt himself to be in his true element. He preached for years in cities that were noted for great preachers. His influence went to the end of the earth. He set a high value on his calling. He was in love with his work. He was careful and painstaking in his preparation. He had a style of his own as chaste and dignified as the King James version of the English Bib le. He seldom preached a topical sermon. He preached what we call textual or expository sermons. He expounded the Scriptures. He had all the gifts and he acquired all of the graces of a great preacher. Will any of us ever forget his commanding presence, his quiet, dignified friendly reserve, the marvelous music of his matchless voice? He knew as few ministers know the ministry of intercessory prayer. As he led the people in prayer he did not deliver an address. He talked with God intimately, beautifully, sympathetically, helpfully interpreting the needs of the people, voicing their longings and hopes and expressing their fears and doubts until they found themselves led into the presence of the God of all comfort and grace. As he led them in intercessory prayer people felt that somehow here was a man who had read their hearts and was putting their needs into words far better than they could have done it themselves. This made Robert Meredith a true Shepherd of the flock.

"For years in Tremont Temple in Boston he conducted his famous Bible class on Saturday afternoon. There he taught three thousand Bible school teachers, who came from all the country round about to sit at the feet of this great teacher. He has told me again and again that he considered this to have been the really great work of his life.

"He was always helpful to his brother ministers, ready to counsel and advise in a brotherly way. He was ready to help, encourage and co-operate and younger men in the ministry always felt that they had in Robert Meredeith a friend.

"The first time I ever heard Doctor Meredith speak was away back in 1887 when I was a young man. I was spending a few days in New York City just before going to Europe. I attended at that time a meeting of the American Board in Broadway Tabernacle. There was a great debate on concerning a change in the polity of the Board. The audience had become very weary through prolonged discussion. Men were beginning to leave the room. They were lounging about and whispering among themselves. Presently we heard a voice—'Mr. President,' and looking we saw Doctor Meredith come to the platform. Men paused. Then they quietly slipped into a vacant place here and there. And as he continued to set before that great audience the outstanding points of that great debate, he swept everything before him, like a captain comanding a ship and when he had finished the returns were all in. Great issues stood out clearly defined and proceedings went forward. Such illustrations of his pulpit and platform could be multiplied. You recall such occasions."

"Many of you heard him a year ago when I was sick and during my sickness he phoned frequently to say, "Remember that during the time you are sick I am the preacher of First Church." Will any of us ever forget when we were studying Fosdick's book on prayer and I asked Doctor Meredith to come and preach? That sermon is unequalled in the arrangement of facts and unfolding truths on the relationship between God and man through prayer. Always in his sermons there was a masterly grip of the subject. It was a triumphant marshalling of sentence after sentence to the goal, a ringing emphasis that made the total impression perfectly sublime. That was Robert Meredith the preacher.

"Then I think of him this morning as Roberet Meredith, husband, father, friend. He loved his home. He adored his wife. I have never seen a man more chivalrous, more kind and more loving, in his devotion to his wife than was Robert Meredith. With what matchless courtesy he welcomed his friends to his fireside. It was a benediction to see him stand in the door and extend his hand in welcome to his home. With what tender, solicitude, he would always inquire concerning one's welfare. His voice over the telephone had a marvellous inflection of kindly solicitude. He was easily the outstanding figure in any company that was graced by his presence. He delighted his friends with reminiscences that were inspiring and he never repeated hmiself. How the evening would fly away on the wings of joyous fellowship. Yes, there he stands—Robert Meredith, husband, father, friend.

"In these busy days of the telephone, telegraph and typewriter, one wonders if letter writing is becoming a lost art. I dare say it is with most of us. But it was not so with Robert Meredith. What an enriching volume a collection of his letters would make! * * * * *

"Seventeen years ago as pastor of the Tompkins Avenue Congregational church in Brooklyn he announced to the great congregation he was going to be away for five weeks. With a personal friend and Mrs. Meredith he journeyed to the City of Mexico to recover his health. Subsequently he returned to Saratoga Springs and then to Pasadena. For seven years he was pastor of the First Congregational Church. The past summer with Mrs. Meredith he visited friends in Brooklyn and occupied his old pulpit and 2300 people crowded into the edifice. When he came to take his place the audience spontaneously arose to greet him. He preached to them for two hours. It was the first time he had stood in the pulpit since going away for a five weeks' leave seventeen years before. Subseuqently in Boston with Mrs. Meredith, he visited old friends and grand children who live there. 'I had a grand time,' he said to me, telling me about it. His eyes kindled, 'But I am paying for it now.'

"He phoned me on going to the hospital. Last Tuesday afternoon Mrs. Meredith sat beside his bed reading Roosevelt's Letters to his Children. He greatly enjoyed the letters, commenting here and there. As Mrs. Meredith was reading she noted a slight hesitation in his respiration but not sufficient to arrest her attention. She read on and looking up again a little later found he had slipped away, 'God's finger touched him and he slept. So sings the gale when the storm is o'er. So dies the wave along the shore. The end is peace."

A NEW BOOK ON THE PROBLEMS OF THE FUTURE LIFE AND ITS NATURE.

We received recently for review a copy of the new book by Professor Hyslop, Ph.D., LL.D.,—"Life After Death." Dr. Hyslop, formerly Professor of Logic and Ethics at Columbia University, has been for several years the Secretary of the American Society for Psychical Research. This is an interesting and valuable book. We have no space in this last number of The Pacific under its present management for a review of this book, and so merely give its scope by listing the captions of the chapters: Primitive Conceptions of a Future Life, The Ideas of Civilized Nations, Greco-Roman Ideas, Christianity and Psychic Research, Modern and Scientific Doctrines, The Possibility of a Future Life, Difficulties of the Problem, The Process of Communication, Nature of the Future Life, Sequels of Psychic Research, General Questions and Values. We commend the book heartily. It is published by E. P. Dutton & Company, New York, and the price is $2.00 net.

In this broad Earth of ours,
Amid the measureless grossness and the slag,
Enclosed and safe within its central heart,
Nestles the seed Perfection.
By every life a share, or more or less,
None born, but it is born—conceal'd or unconceal'd, the seed is waiting.

Give me, O God, to sing that thought!
Give me, give him or her I love, this quenchless faith
In thy ensemble! Whatever else withheld, withhold not from us
Belief in plan of Thee enclosed in Time and Space—
Health, peace, salvation universal!

Is it a dream?
Nay, but the lack of it the dream
And, failing it, life's lore and wealth a dream,
And all the world a dream!

—Whitman.

"Oh, speed the moment on
When Wrong shall cease and Liberty and Love
And Truth and Right throughout the earth be known
As in their home above."

THE PURPOSE OF THE PILGRIM MEMORIAL FUND.

Elsewhere in this number of The Pacific is an editorial on what we call "A Great Denominational Movement." It involves the raising of five million dollars for the establishing of the Expanded Plan of the Annuity Fund for Congregational Ministers. This Memorial Fund will be made use of to supplement the amount paid annually by those ministers who avail themselves of the annuity plan.

This Annuity Plan, which the Congregational churches of the United States launched recently through the National Council, has been studied by the Carnegie Foundation and has received therefrom hearty endorsement. It is based on the actuarial principle that if a man at thirty will set aside six per cent of his salary, and will continue so to do for thirty-five years, these annual payments will provide a sum sufficient to secure an annuity for the remaining years of his life equal approximately to one-half the average salary received by him during the years such payment has been made.

If the Pilgrim Memorial Fund of five million dollars is raised—and undoubtedly it will be raised—it will be possible to credit each minister who avails himself of the annuity fund plan with approximately fifty dollars annually. The plan involves the payment of a stipulated sum by the minister himself and by the church of which he is pastor. For example: A minister receiving a salary of $1,000 a year, and wishing to secure an annuity of $500 a year would be required to pay five dollars annually, an equal amount would be paid by his church, and to this would be added the fifty dollars from the Pilgrim Memorial Fund.

President Cowling of Northfield College, one of the men leading in framing the Annuity plan, has written as follows concerning it:

"It is financially sound and gives every minister a just return for his investment. It is based entirely upon business principles, and no element of charity anywhere appears.

"It embodies the conclusions of the most recent and authoritative studies of modern pension theories, and meets fully the actuarial requirements of a sound pension system.

"It is democratic. The income from the Pilgrim Memorial Fund is divided each year equally among all the ministers of the denomination who have become members of the Annuity Fund. The only exception is in the case of ministers whose salaries are less than $1,000. These share equally with others in the general distribution of the annual income of the Pilgrim Memorial Fund and, in addition, receive a special grant, to be applied on the annual premium, equal to the difference between six per cent of their actual salary and $60 (six per cent of $1,000, which is thus regarded as a minimum salary). This special grant is subject to the general provision that no minister shall receive from the Pilgrim Memorial Fund more than ninety per cent of his annual premium.

"It is co-operative. The denomination through

the Pilgrim Memorial Fund, the local church, and the minister, share in the payment of the annual premiums.

"It is flexible and adaptable. One of the frequent objections to pension systems is that they are too rigid and frequently contain arbitrary features. This plan permits the free migration of ministers from one church to another and from one state to another. A minister may even transfer to another denomination without losing his membership in the Annuity Fund, although in that case he would not continue to share in the income of the Pilgrim Memorial Fund. It is not necessary for a minister actually to retire in order to receive his pension. At the age of sixty-five he is entitled to whatever pension can be bought with the savings fund to his credit, no matter whether he retires from his work or not."

By means of the Expanded Plan of the Annuity Fund it will be possible, when the Pilgrim Memorial Fund has been secured, to offer each minister a minimum annuity of $500 instead of a maximum of that amount as provided for in the original plan. Whatever is provided for in way of an annuity above this minimum will depend entirely on what the ministers and their respective churches pay into the Annuity Fund year by year.

By payment of the back premiums and interest thereon, ministers may enter up to the age of 65. For those who enter above 60 years the annuity does not begin until they have attained to 70 years.

All in all it is a fine plan, embodying that which the Congregational churches owe to their ministers, in thorough safety assuring them of something on which to depend in case of sickness and disability, and during those years of life when they are no longer in active service furnishing a regular annual income, or if still in service being a supplement to that which they may then be earning.

The Pilgrim Memorial Fund is to be held in trust by the trustees of the National Council, who will pay its available annual income over to the trustees of the Annuity Fund.

THE LAW OF EQUALITY.

You cannot violate the law of Equality for long.

Whatever you appropriate to yourself now from others by that you will be poorer in the end;

What you give now, the same will surely come back to you.

If you think yourself superior to the rest, in that instant you have proclaimed your own inferiority;

And he that will be servant of all, helper of most, by that very fact becomes their lord and master.

Seek not your own life—for that is death;

But seek how you can best and most joyfully give your own life away—and every morning forever fresh life shall come to you from over the hills.

—Edward Carpenter.

OVER THE TOP!

Such has been the interest in the Pilgrim Memorial Fund campaign among Congregationalists that several states have gone over the top.

To Minnesota was apportioned $175,000. Early in December $237,914 had been pledged.

New Jersey was asked to raise $154,000; and her pledges have reached $190,258.

The first week in December Missouri had reported $102,964, and her quota was $88,000.

Montana, whose quota was $10,000, had passed it to the amount of $3,363.

THE PILGRIM FUND CANVASS ON THE COAST.

It will begin in January and be entirely completed, we hope, in February. The exact date of its beginning depends upon when Dr. Herman F. Swartz, Executive Secretary of the Fund, can get here. He and all his helpers are pushing the campaign in the East to complete it so far as is possible before the new year. Unfortunately it is impossible to begin the canvass before the coast churches earlier, but we shall do it quicker and better having the inspiration and generosity of the churches in the Middlewest and in New England.

The plan in general will be this: The Conference will continue simultaneously in California and the Northwest. Secretary H. H. Kelsey will be in charge of the canvass in California and Secretary W. S. Beard, of the Home Missionary Society, will be in charge of the campaign in Oregon, Washington and Idaho. In both sections the team of experienced men will be increased by pastors of the various states, released from their pulpits for a few weeks for this service.

Abundant literature wil be furnished to each pastor, so his entire congregation can be informed before the member of the canvassing team comes to receive subscriptions.

This is the largest financial proposition yet undertaken by our churches, but the response of every church in every section of the country thus far canvassed has been so enthusiastic and generous that it is confidently expected that the $5,000,000 goal will be passed to six or eight millions.

The coast churches have not yet had opportunity for expression, but because it is our habit on the coast never to be outdone in the support of great causes, we know what the responses of the churches will be. We anticipate a happy time in the campaign, and prophesy that it will be the beginning of many really great undertakings by our Congregational denomination. We shall take our place beside the foremost in laying foundations for a world re-built according to the principles of Jesus Christ.

H. H. K.

Who counts his brother's welfare
As sacred as his own,
And loves, forgives, and pities,
He serveth me alone.

—Whittier.

NOTES AND PERSONALS.

The Rev. Dr. Van Horn of First Church, Oakland, has been in attendance at a meeting of the Ter-Centenary Commission in Chicago.

The two editorials, "A Great Denominational Movement," and "The Purpose of the Pilgrim Memorial Fund" explain a movement concerning which all Congregationalists ought to inform themselves.

All who knew the Rev. J. H. Loken when he was pastor of the "Christian" Church in Berkeley will be glad to know that he has returned to California and is to be pastor of the Community Church at Atascadero.

The Southern California Congregational Herald declares with reference to the Pilgrim Memorial Fund that Southern California must "go over the top." The sum of $154,000 was apportioned to Southern California.

Pilgrim Church, Seattle, where the Rev. Roy H. Campbell is pastor, celebrated its twentieth anniversary on Sunday, December 7. Dr. Edward Lincoln Smith, the first pastor, was present and participated in the services.

The Rev. L. L. Woods, a retired Congregational minister residing in San Francisco for several years, passed into the other life recently. Mr. Woods had pastorates in Washington and Alaska, and was a consecrated and successful worker.

The Rev. Charles C. Wilson entered on the pastorate of First Church, Alameda, early this month. He conducted the devotional service at the last meeting of the Bay Association in such a manner and with such remarks as to make it really devotional.

There was a notable accession on a recent Sunday to the membership of the Palo Alto Church, of which the Rev. B. C. Preston is pastor. Eleven persons, and all of them having fine records as workers wherever they have been, were welcomed into fellowship that Sunday.

The Rev. Dr. Brooks, who has returned from his trip in the Pacific Northwest as one of the speakers at the Inter-Church World Movement conferences, reports that widespread interest has been created in the movement. Dr. Brooks spoke at Butte, Boise, Spokane, Seattle, and Portland.

Arrangements are being made for approximately 150 University of California students to attend the Student Volunteer Convention in Des Moines, Iowa, December 31 to January 4. Not less than 8,000 persons will be in attendance, and immeasurable good for the Kingdom of Christ throughout the world is anticipated.

Some of the Congregational Churches in the East have made large pledges to the Pilgrim Memorial Fund. Several weeks ago Plymouth Church, Minneapolis, had pledged $84,000. First of Oak Park, Illinois, reported $50,000, after an incomplete canvass. Plymouth of Des Moines, $40,000; and Pilgrim of St. Louis, $40,000.

The Rev. Dr. J. B. Silcox is supplying for Plymouth Church, Seattle, which church called recently the Rev. Dr. John Gordon of Rockford, Illinois; but who had not stated whether he would accept when latest information came to The Pacific from Seattle. Dr. Silcox had expressed the opinion that there was good prospect of acceptance.

The Rev. Huber Burr has accepted a call to the pastorate of the Community Church at Billings, Montana. Mr. Burr has done excellent work in California both as pastor and as a missionary field-worker. He and his wife will be missed widely here, for wherever they have gone during their many years of service they have drawn the hearts of the people to them.

The Inter-Church World Movement Conference in San Francisco, December 15-17, was such as to create increased interest in the movement. The attendance was, in the main, a delegated attendance from all Northern California, and so there will go out to all localities an added impetus to the effort to make this Inter-Church Movement operate, as none other for long time has, for the good of man and the glory of God.

In the passing of Mr. C. Z. Merritt of Oakland into the other life, First Church of that city loses a man who for years was one of its foremost and most serviceable members. He was one of Dr. McLean's most dependable young men. Through Dr. Brown's pastorate and on into the beginning of that of Dr. Van Horn, when he was laid aside from active work by illness, he stood as a layman of whom Congregationalism in California was justly proud.

Calvary Congregational Church, Oakland, has called as assistant to the Rev. C. S. Price the Rev. E. A. Child, who came recently from Southern California. Mr. Child is the man who organized in 1890 the Christian Endeavor Church at Endeavor, Wisconsin, and put the name Endeavor on the United States map. He is a man of wide and successful experience. Calvary Church is to be congratulated on its pastoral team as well as on the way it is doing things in its field in Oakland.

There are three persons on the Pacific Coast who have been writing for The Pacific regularly for more than thirty years—George H. Himes of Portland, Jonathan Edwards of Spokane, and W. N. Burr of Pomona. The present editor feels especially indebted to these men for the help given him. As Washington correspondent for many years, Dr. Samuel Greene rendered royal service. Dr. W. C.

Pond for decades and decades has been exceedingly helpful to the Pacific. Space would fail us to name those to whom there is great indebtedness.

There was long and hearty applause in way of greeting when at the recent meeting of the Bay Association the moderator stated that Arthur Arlett had just entered the room. Mr. Arlett has improved wonderfully in health; he is looking well, and his friends in church and state may expect, apparently, full restoration. Every good interest needs Mr. Arlett—a man who always stands in all departments of life for those things which make for righteousness. We hope to see him ere long again the influence in civic and political affairs that he was before his long illness.

The Rev. S. C. Patterson has bought eight acres of land three-quarters of a mile from Concord and by the time this number of The Pacific reaches its readers will be at home thereon. For twenty-five years he has been one of our most valuable workers. All who know Mr. and Mrs. Patterson will be glad that they are to be not far from the San Francisco Bay region and accordingly will not be lost from our fellowship. Their automobile can soon find its wheels rolling around on the streets of Berkeley and Oakland, and perhaps some day they may give the ministers an invitation to hold their annual outdoor meeting under their trees at Concord.

A "Congregational Supplement to Christian Americanization" has been issued. It is replete with information concerning the work Congregationalism has been doing and is now doing both to Christianize and Americanize the strangers within our gates. The book contains much that all our church people ought to know and much that many of them do not know. Mrs. H. E. May of 1752 Vine street, Berkeley, Secretary of Literature of the Woman's Home Missionary Union of Northern California, is desirous that the women as widely as possible read this valuable book, and will mail copies on request to all who enclose the price, twenty cents, and two cents for postage.

Dr. David P. Barrows, a graduate of Pomona College, elected recently to the presidency of the University of California, and hailed widely as the man for the place, is a member of the First Congregational Church of Berkeley. A congratulatory reception was given to Mrs. Barrows, who is also a member, by the ladies of the church on the 17th. First Church, Berkeley, also had the pleasure of welcoming into its fellowship a few months ago Mayor Bartlett of Berkeley, and Mrs. Bartlett. And at the December communion service there was another membership accession and acquisition in the person of Mrs. John Henry Barrows, widow of the Dr. Barrows who instituted the Parliament of Religions at the Chicago Exposition in 1893, and who later was president of Oberlin College. Dr. Perkins, Secretary of the San Francisco Y. M. C. A., has been a member of First Church, Berkeley, for several years. In less than five years this church will celebrate its fiftieth anniversary. At a recent meeting of the boards of trustees, deacons, and deaconesess, Dr. Brooks made mention of what he called a five-year program for the church—to be completed partly in two years and finished by the time of the anniversary. Situated as this church is in proximity to the University all that was outlined is something that ought to be and which we believe will be.

THE NEXT PACIFIC.

It will be published the first week in January, and will be prepared by a committee appointed by the board of trustees of the Northern California Congregational Conference. The January number will be of eight pages. It is expected that by the time for a second number, in February, a conclusion will be reached as to what the paper shall be in size and nature, and in that month or soon thereafter the publication will be sent forth according to plans by that time adopted.

The Pacific in January will be devoted mainly, very likely entirely, to articles for the promotion of the Pilgrim Memorial Fund campaign on the coast. It will be an illustrated number. The Editor of The Pacific had arranged with Dr. H. H. Kelsey, who is in charge of this campaign, to make the December number a Pilgrim Memorial Fund number, with several illustrations, and to print 15,000 copies thereof; but that work of promotion was passed on to the conference committee, inasmuch as the expense for print paper and postage would be much less for an eight-page paper than for one of thirty-two pages.

The Pacific for December contains, however, two editorials concerning the Pilgrim Memorial Fund movement, and two or three notes thereon; and an article by Dr. Kelsey with reference to the campaign on the coast.

In the announcement, made in September, that The Pacific would be transferred to the possession of the Northern California Congregational Conference at the end of this year, it was stated that subscriptions paid beyond the end of the year would be refunded if the conference should not arrange for the publication of such a paper as those subscribers would be willing to accept in lieu of The Pacific as it was when they paid their subscriptions. The funds with which to do this are ample. The Pacific having adhered to the custom—still followed by several of the leading church papers of the country—of not discontinuing a subscription until requested so to do, the money due, or that portion of it which certainly will be paid, will more than balance what is paid in advance. This statement is made after a careful survey of the mail list. If, perchance, there should be a difference of a few dollars, the conference will have funds from which to draw to make up the small balance—for early in January The Pacific Publishing Company will hand to the conference superintendent or treasurer one thousand dollars in Liberty Bonds and one

thousand dollars in currency, or good securities—this sum being one-half of the amount received for the printing plant.

The Pacific is not bankrupt in the 69th year of its service. The time came a few years ago when its editor and manager saw that changed conditions necessitated changes in the conduct of the paper, if it was to be as serviceable as it should be; unable to institute the needed changes, friends of the paper endeavored to get the national publishing society to undertake its publication. Unsuccessful in this effort The Pacific went on for a time, as of old, as a weekly, until the over-worked editor, under the pressure of war-time emergencies, allowed it to be changed from a weekly to a monthly. Finally steps were taken which resulted in the transfer of the paper to the Northern California Congregational Conference.

Some of the many problems that have confronted the editor and manager, and those splendid men who have been his advisers and helpers on the board of directors from time to time since 1897, the board of trustees of the Conference, or a committee thereof, are facing today. We bespeak for them the sympathy of all our readers.

On pages two and three of this number of The Pacific will be found an article by Dr. Buckham, one of the contributing editors, which is a strong plea for the perpetuation of the paper. On the first editorial page the Editor has a "farewell."

INTERESTING NOTES FROM THE OFFICE OF THE NORTHERN CALIFORNIA CONFERENCE SUPERINTENDENT.

Every Member Canvass Reports.

As the reports come in from the Every Member Canvass which was held in many churches on December 7th the note of cheer and thankfulness becomes more and more pronounced, and the outlook for the future in our Congregational church life brighter. As one pastor phrased it, in relation to his own church, "We feel that we are out of the woods and ready for a big constructive program." There are probably a good many financial woods still ahead in a large number of our churches, but the Every Member Canvass, thoroughly planned for and carried out, seems to be a large factor in the solution of the problem.

In Stockton for the first time the church went "over the top," both for current expense and benevolences, the indications being that final returns on current expenses will give one or two hundred dollars in excess of the budget, while for missions the subscriptions will amount to somethink like $900, with a budget of $600. The duplex envelope system is used, and for the coming year there will be more than three hundred contributors. The gifts for missions will be three times as much as was given in 1918, and nearly twice the amount given in 1917. The factors in the success of the drive included a most efficient steering committee, using all of the approved plans; a six weeks school of missions, with classes on Americanization and the use of the American Board stereopticon slides; special sermons on stewardship and on missions preparatory to the drive; and a general spirit of enthusiasm on the part of the people. The church closes the year in good financial condition, having raised $2,000 during the year in addition to the budget for repairs to the building. The budget for 1920 includes a substantial increase in the salary of the pastor.

Mill Valley also held ints canvass on the 7th and is jubilant over the result. The budget for current expenses has been oversubscribed, even though it was considerably larger than last year, including also an advance in the salary paid to the pastor. This church went over the top for missions in 1919, having paid considerably more than its aportionment of $75 for the year. For 1920 the benevolence budget had been set at $100.00, but the returns from the canvass showed $200.00 in pledges for missionary work. The Mill Valley church is experiencing a revival of enthusiasm and hopefulness which is at least partially the result of the faith shown in the enterprise by its sister churches of the Conference, which through the Home Misionary Society have been making a large investment in this field during the past year, enabling the members to catch up with running expenses, instead of having the discouragement of a constant falling behind.

Berkeley, First, rejoices in an over-subscribed budget for current expenses, as well as for benevolences. The Every Member Canvass is a regular feature of the life of this strong church, and is educating the people to the acceptance of responsibility for support of all the church enterprises and for the missionary work of the denomination. The Canvass at Sebastopol, on the other hand, was the first attempted by that church, but the results are fairly encouraging, both budgets being over-subscribed and the church facing the new year with a spirit of enthusiasm and determination to take its full share in all the work of the upbuilding of the Kingdom that means much for its future and for the welfare of the community which it serves.

Advances at Ripon.

Word comes from the church at Ripon of new advance in membership and in enthusiasm under the leadership of Rev. G. G. Kessel, a former missionary of the Methodists, who is living in that vicinity and who has been called by the church as pastor for part time service. Mr. Kessel's efforts have been supplemented by the work of a Christian Endeavor evangelist in the community and at a recent communion service nineteen were received into church membership. A new Christian Endeavor society has been organized which now numbers fifty members, the largest society of any denomination in San Joaquin County. The spirit of the membership of the church is expressed by one of its leading laymen in the

words, "We are out to win souls, and by the grace of God we are going to get them."

Ferndale and the Pastor's Automobile.

In Ferndale the Congregational church has been a strong factor in the life of the community for many years, but with the coming of Rev. Roscoe D. Douglass to the pastorate in 1914 an era of even larger influence and usefulness began. It has steadily and normally grown in strength and has for two years been on the honor roll of the Conference for benevolences. Mr. Douglass' work in the community has been greatly appreciated, not only by the membership of the church, but by those who are entirely outside. On his return from the State Conference in October he found awaiting him a very substantial evidence of the esteem of the community in the shape of a Dodge touring car, equipped for comfort and service and with a check for $50.00 to assist in the buying of gasoline. The story is told in a letter to the Conference office from one of the members:

"I wish to write you a few lines to let you know what the people of Ferndale have done for our dear pastor, Rev. R. D. Douglass. A Mr. Frank Peters, not associated with any church, conceived the idea that Mr. Douglass needed an automobile, so he started with a subscription paper, hoping to get a Ford, but the subscriptions came so easily that he soon passed the Ford price. He thought then he would get a Dodge touring car and in a short time had the money in the bank. Not until last Monday, the day Mr. Douglass started for the Conference in San Francisco, did the car arrive. When he returned on the following Friday he was met at Fernbridge by Mrs. Douglass, Mrs. Bugbee, Mr. Peters and the agent, and when starting for home Mr. and Mrs. Douglass were told by Mr. Peters that they would ride in their own car. It certainly was a pleasant surprise, to say the least, and it was a great pleasure for his friends to make the gift. Mr. Douglass' friends are not all in the church; the whole community loves him and this gift is just a token of appreciation."

Dedication at Dinuba.

The German Congregational Church at Dinuba, Cal., enjoyed a great day on Sunday, November 23rd, when their new church building was dedicated. The building stands on the site of the former church, a little structure 22x26 feet in size which was built in 1913 for the few families then residing in this vicinity. The new building is of brick veneer and cost $15,000, having been made possible only by the unusual generosity and helpfulness of the Church Building Society and by the large individual giving of many of the people. At the dedicatory service the building was taxed to its utmost capacity with a congregation of over seven hundred. The pastor, Rev. George Marquardt, was assisted in the service by Rev. J. G. Eckhardt, Rev. John Lich, Rev. J. C. Schwabenland, Rev. C. W. Wolter and Superintendent Rathbone. At the afternoon service congratulations were brought to the church by other denominations worshipping in the town. This is the only German-Russian church within twenty miles and is therefore of great service to the community.

The dedicatory service occasion was greatly saddened by the death on the night previous of the only child of Mr. and Mrs. Marquardt a boy of four.

A New German-Russian Church.

At Biola, a small town fifteen miles northwest of Fresno, at the end of a branch of the Southern Pacific railroad, a new German-Russian church of forty-five members has been organized, and was recognized by the German Association at their meeting on December 8th. This is the center of an extensive raisin growing section, with a packing house that does a large business. The faith of the people in the future of the enterprise is shown by the fact that already lots have been donated by a generous member of the new church and the foundation has been laid for a building 40x70 feet in size, which is to cost $12,000. Rev. Cornelius Richert of Fresno has been called as the first pastor and the probabilities are that it will be but a short time before this church will have grown to the usefulness of some of the other German-Russian churches in this vicinity.

The Rev. Francis M. Washburn.

The Rev. Francis M. Washburn passed into the higher life on December 2, 1919, after an illness of only two weeks. Mr. Washburn was the pastor of the church at Salida, and his loss will be deeply felt, not only by that church, but by the entire Northern California Conference, of which he has been a valued member for twenty years. The fields which he has served have been always the stronger for his ministry, and he has had the trust and affection of the people and of his brother pastors. His service at Salida had been brief, as he was only in his first year with the church, but he had the full confidence and esteem of the entire community, and under his leadership the church was steadily increasing in numbers and influence. He is survived by his wife, who is also an ordained minister and will probably carry on the work at Salida for the next few months.

MISSION CONGREGATIONAL CHURCH, SAN FRANCISCO.

Seven persons, all adults, were received into membership at Mission Congregational Church, San Francisco, F. E. Holloway, pastor, on Communion Sunday, Dec. 7. Four came in on confession, two on reaffirmation, and one by letter. Eighteen persons have united with Mission Church since Mr. Holloway began his pastorate, April 1st last; ten of these on confession, three on reaffirmation, and five by letter. The active membership of Mission Church has been heavily depleted from various causes during the last four or five years, and an indebtedness of about twelve thousand dollars, and a surrounding non-Protestant population, impose a tremendous task upon this congregation.

CLAREMONT NOTES.

W. C. Merritt.

The influence and importance of Pomona College in the world's work has been finely accentuated the past few weeks The new president of our State University, Dr. David P. Barrows, is a graduate of the class of '94. We congratulate the regents upon their choice, and President Barrows upon his selection to lead the educational forces of California.

Pomona College, by its president, is just sending a message of greeting to its first one thousand graduates. It is inspiring to see how large a place they are already taking in the constructive life of the world. Let me note a few recent changes:

Miss Nina E. Rice, '03, has returned to her missionary work at Sivas, Turkey. Miss Vera H. Lorbeer, '14, has recently joined our Mexican Mission at Guadalajara. Mr. Vincent Humiston, '19, has been added to the faculty of International College, Smyrna, Turkey, of which Cass A. Reed, '06, is dean. This college has the distinction of having continued its work without a break during the Great War. Mr. Edwin P. Whitney, '18, has just gone to the Protestant Syrian College, Beirut, Syria: Mr. Allen C. Blaisdell, '19, is in Japan, teaching in one of the Imperial schools. Miss Gladys M. Somers, '07, is taking a year off from her regular work and is spending it teaching in a Mission school, Sendai, Japan. Captain Earl H. Weed, '14, formerly Chaplain of the 18th Regiment, First Division, has been made Chaplain of the entire First Division at Camp Taylor, Kentucky. A large number of Pomona graduates are doing most valuable service teaching in many American institutions in important departments. A large number are teaching in our State University and in California colleges.

A stroll over the campus shows that the excavations for the new woman's dormitory are going forward, and it is evident that the new gift for the development of the College Quadrangle is working, and on inquiry we find that the work is under the supervision of Mr. Ralph D. Cornell, '14, of the firm of Cornell & Payne, landscape architects of Los Angeles.

The joy spirit of the Christmas vacation, which begins Dec. 20, and lasts two weeks, is already in the air and in the college program. Sousa's Band has been here with its unmatched repertoire. The Shakespeare rendition of Romeo and Juliet, under Reginald Pole, Director of Dramatics, has just been successfully given. The annual foot ball game between Pomona and Occidental, characterized by the "home coming" of many Pomona graduates, was won by Pomona with a score of 21 to 7.

The southland has been further gladdened by two copious rains, adding nearly three inches to the season's rainfall. Thanksgiving day was followed by a sharp fall of the mercury, and while little or no damage was done, we were glad we were in Southern California where a minimum supply of coal would suffice.

The very successful course in the School of Missions was concluded by a pageant entitled "Americanization," given by our high school young people, assisted by some of their older friends. There were fifteen leading characters, chief of which were, Miss Edith Kingman, representing America; Mrs. Alan Carter, the Church; Prof. R. D Williams, Greed. Thirty-five others were divided into Polish, Italian, Slovak, Magyar and Bohemian groups, representing the immigrants as they arrive. These were welcomed by America and sought by the Church and Commercialized Greed. The Church got a few, and Greed got many; but the Church through its auxiliary organizations and the schools saved many of the children. It was a very effective conclusion of a valuable course of study, and Mrs. Norton, as chairman of the Church Committee on Education, under whose planning the course was given, is to be heartily congratulated on its success.

The new year of the church opens with promise. A new Church Manual, with its revised Constitution, has just been issued. The articles on "Government and Fellowship" and upon "Faith" are based upon the National Council's statement adopted at Kansas City. The new Annual Directory is also out, and shows a well organized church with a total enrolled membership of 756. As a college church its absentee list is very large.

Prof. Victor E. Marriott, as superintendent of our church school, for so the new manual designates it, is putting new life into that department of the church work. Prof. Herbert F. Evans, of the Pacific School of Religion, was here and preached Sunday morning, December 7. His message on Religious Education fell upon interested ears, and Mr. Marriott is working along its best lines. The school is broadening and growing. The school of missions was a phase of its work. An up-to-date teacher training work will be its next forward step. The committee on education is working with Mr. Marriott to put the church school where it should be. In the school, and in the Christian Endeavor, a number of college young people are enrolled to the enrichment of all.

I am happy to announce that the accident to Madame Blaisdell, as reported in my last, has not proved as serious as was feared. While it has been painful, she is gaining slowly, and yesterday sat up for the first time, and without pain.

The Pacific will be greatly missed by very many. It is a serious matter to have no common exponent for our Pacific Coast Congregationalism, except by way of Boston.

"Around our gift of freedom draw
The safeguards of Thy righteous law;
And cast in some diviner mold,
Let the new cycle shame the old."

THE EXPANDING CHURCH LIFE AND WORK AT LONG BEACH.

To the Long Beach Church the closing days of the year bring retrospect of an exceptionally active and prosperous period.

The City of Long Beach is now experiencing after the repression of war times a remarkable growth and development of solid interests; so great in fact is the demand for stores, offices and houses that for months past available buildings are engaged from the beginning of construction.

With the resultant increase of population to, perhaps, 65,000 residents, besides the army of tourists, additions to the church membership have been constant and numerous. On Dec. 7th 27 persons came into fellowship, making a total of 168 during the year, and the entire membership to be 914. It is the confident belief that with existing prospects for the coming year, the total by Easter will exceed 1,000.

This influx of strength and talent has had its natural quickening effect upon all the activities of the church. Indeed, at no time since entering the new church building has there been any lack of life and enlarging interests, for it has been Dr. Booth's unceasing aim to make this church literally a fountain head of the richest social, literary and religious influences.

With these additions of many earnest men and women who constitute strong re-enforcements in all lines of endeavor, it has been possible to undertake many new activities, while others are in prospect.

The Bible School is under able leadership and has 450 members; a woman lately chosen as social director for the young people is winning her way to special effectiveness; an assistant to the pastor, a layman, renders invaluable aid in financial and social relations; the two Endeavor societies are thriving, likewise the Baraca class of young men under their winsome woman teacher, while the large Sunday morning class of the pastor is held by fresh expositions of Bible truths. Two strong organizations of women are constantly helpful; and the Washington Gladden Club, the Brotherhood of the church, in its civic and educational efforts grows rapidly and achieves much.

Lately, a series of monthly organ recitals has been undertaken by Rev. A. G. H. Bode, an accomplished musician, and rector of the local church. These recitals prove exceedingly attractive to the tourists constantly flocking to this resort city.

As a memorial to her husband, Mrs. Bessie Loynes has recently presented the church with an exquisitely carved baptismal font and has installed in the organ a sweet-toned chime of bells.

With the near advent of Christmas, mention must be made that on Christmas eve. Christmas Carols will be given from the campanile by 30 picked voices from various choirs, this year with the addition of the municipal band.

Of the Sunday evening services it may be said in brief that they are widely diversified in character by reviews of vital literature of the day, lectures, addresses and concerts, proving attractive to the mixed audiences then assembling.

No year prior to this has shown greater responsiveness and deeper appreciation by the people fo the untiring efforts of their leader. In these twelve months the lofty purpose of the pastor to promote the highest welfare of the community has been signalized. Not only have the organized labors of the church prospered, but it may be said that the church building has become a Temple Home of Art, Literature, Science and Song. Frequent illustrated lectures of travel have been given by Dr. Booth and others, concerts, recitals, festal gatherings and conventions have followed each other in swift succession.

Underlying all these illuminating efforts has been the supreme intent to bringing the attendants to a knowledge and acceptance of the teachings of Jesus Christ. This is the dominant motive inspiring all these engaging works. Above all else in the ministrations of this church stands the morning service in its tender appeal to the higher nature. Held in the auditorium whose harmonies of color and appointments are richly suggestive to the finer sensibilities, the services of interpretive reading and interpretive organ responses, the anthems and the earnest petitions prepare the hearer for the message of the day. This may be one of a notable course on "Evolution" or "The Religion of Today," or it may be one of incidental importance, but no thoughtful hearer leaves this hour and place of devotion without feeling, and often saying, "The preacher gave me something to carry away."

HOLLYWOOD CHURCH, LOS ANGELES.

When the Rev. Dr. James H. Lash came to the Hollywood Congregational Church two years ago things were at rather a low ebb. There has been during the two years a steady, healthy growth, and the prospects are now very encouraging for a fine church here. The Sunday school has had approximately one hundred per cent increase, more than that at the church services, and by the end of the year will be nearly that of the church membership.

The church has a splendid site on Hollywood Boulevard, at Sycamore Avenue, for the new church building. The new church building contemplates two units. Plans are drawn for the first unit—the chapel or Parish House which is estimated to cost with the furnishings about $50,000. The church lot was purchased three years ago at a cost of $23,000, and is worth more today. The building is to be of hollow tile, the style of architecture being that of North Italian.

Orders have been given for the construction of the first unit and it is expected that ground will be broken very soon.,

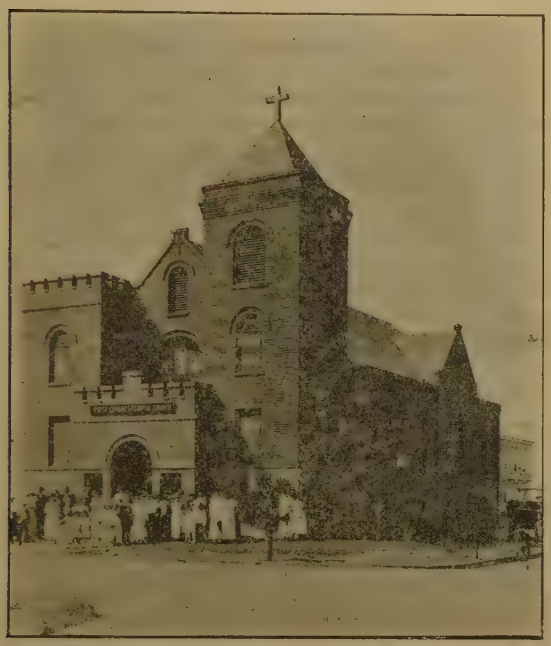
The church is united and loyal, and is permeated with a splendid spirit of optimism. The denominational leaders here in Southern California have co-

operated most heartily with the people of the Hollywood Church in helping to lay the foundations here for one of the strong churches of this section.

Since last June the devoted, beloved pastor of the Hollywood Congregational Church has been not merely "the Rev. James H. Lash," but the Rev. Dr. James H. Lash—Hillsdale College, Michigan, having conferred on him the degree of "Doctor of Divinity."

CONGREGATIONAL CHURCH, PITTSBURG, CAL.

In the October number of The Pacific there was mention of the dedication of the fine new church building at Pittsburg, California, constructed at a cost of $18,804, but which is really a $25,000 plant. Mention was made at that time of the great indebtedness of the church and community to the Rev. Charles H. Jackson, the pastor, whose splendid leadership made possible this structure so well adapted to the needs of the work. We give now a picture of building, and a description thereof prepared by Mr. Jackson for The Pacific.



Along architectural lines the building is striking. Its shape is artistic, while the building material, cement in the flooring base, red brick with black mortar joints from about eight feet up, make a most pleasing and harmonious ensemble. One of the two most striking points in the exterior is the eighty foot tower, surmounted with an electric cross, both sides lighted with thirty globes and standing over five feet high; the oher point is the entrance. The latter is especially fine with its double pillars and battlemented parapet.

The woodwork of the interior is finished in oak to correspond with the fifty-two solid oak pews, the walls and ceiling are tinted cream. The auditorium is lighted with eleven large lights in beautiful ivory tinted bowls, the semi-indirect lighting system being used.

All the windows in the auditorium of the church are of stained glass, green being the predominating color.

It is when one goes down into the basement that one begins to appreciate the ingenuity and care with which the appoinments of the building have been arranged. The extreme rear is arranged in three rooms, rest room, with lavatory and drinking fountain for ladies; a furnace room in which is installed a furnace and Rotary Oil Burner attachment driven with an electric motor; and alongside of this is a kitchen replete with every convenience including hot and cold water.

Next as one walks through the basement, is the ladies' social room which is the full width of the building. Then comes a large room for the Sunday school, which, by an ingenious arrangement of folding doors, can be divided into eight classrooms. Doors that divide this room from the ladies' room are detachable so that by laying back against the walls the doors that fold, and detaching the others, the entire basement can be thrown into one large banquet room 31 by 58 feet. It is also proposed to use this as a gymnasium and afford provision for other social activities. Reading and writing rooms are also to be found on the lower floor.

At either side of the front entrance is arranged a class room, similar rooms are at either side of the entrance to the main auditorium, one of a class room and the other the pastor's study, Higher still are two more rooms leading off the galleryfloor, one of which is specially set aside as a prayer room as well as a Bible class room. The gallery itself is built across the rear of the main auditorium and affords an excellent view of the beautifully arranged rostrum.

A feature that is unique is the installation of an electric fire alarm and call system connected with the power switchboard, by which the pastor, when in his pulpit, is constantly put in touch with all parts and departments of the church. This works with a push button in the wall back of the pulpit and is connected with eleven bells in different parts of the building.

Altogether, a close inspection of the building gives the impression that this is a modern House of Worship in which both modern conveniences for men and women, and architectural beauty and comfort have been most carefully provided for.

STOCKTON.

Our church received twelve persons into fellowship in November and four came on the second Sunday in December. Six of the sixteen came on confession of faith, the other ten by letter. The church has just completed its first School of Missions. The enrollment was fifty, and the average attendance forty. The program for each evening was as follows: Fifteen minutes devotional exercises; forty-five minutes devoted to classes on "Christian Americanization; thirty minutes to one of the American Board's Steriopticon Lectures, followed by half an hour of social good time, with

refreshments. The meetings were held on Wednesday evening, supplementing the prayer meeting, for six weeks.

Another significant study class has been a life-purpose discussion group among young people. The pastor led the class, using the book, "Making Life Count," by Foster. Fifteen minutes were devoted to hearing some prominent person speak on the subject, "My Profession and Why I Enjoy It." In this way the professions of medicine, law, the ministry, newspaper work, teaching, library work and recreation work, were presented.

THE REV. FRANCIS M. WASHBURN.

Francis Marion Washburn was born near Waynetown, Indiana, Aug. 25, 1845, and passed into the higher life from Modesto, California, Dec. 2, 1919. He was converted when fourteen years of age, at his mother's knee in the family home in Minnesota—where his parents had removed he was eleven years of age—and has since that time lived a consistent, earnest, active Christian life. Courage, generosity, unselfishness and humility were ever manifest in his character. He preached his first sermon at Shueville, Iowa, in January, 1871, from Isa. 55:6-7, and after six years' service as president of a seminary, during which time he also preached the gospel, he was ordained, in Wisconsin in 1877, and served as pastor at Evansville and Racine.

Coming to California about 1883 he was pastor of the Free Baptist Church in San Francisco. Three years later, having returned to Minnesota on account of the sickness and death of his wife, he was admitted into the Congregational Conference at Mankato, where he served as pastor for two years, and afterward two years at the Teluride, Colorado, Congregational Church. Here he was again married, his wife living only a year. He then returned to California, where he served as pastor in Humboldt County, at Lincoln, Soquel; also at Blaine, Washington. Then followed seven years each in Lodi and Suisun. He came to Salida last February.

In Lincoln, on Aug. 25, 1901, he was married to Mrs. Bridelle C. H. Cox of Wichita, Kansas, who, with her daughter, Mrs. Marie J. Wells, is left to mourn the departure of a faithful, affectionate husband and father.

BEREAVEMENT IN A PASTOR'S HOME.

The pastorate of Rev. H. E. Anderson at Oil Center has had a sad beginning, in the unexpected death of Harold, his thirteen-year-old boy, called by his father's name. After having been in quarantine for some time with diptheria, Harold was satisfactorily convalescent and his condition gave no further concern. His father had but recently taken him with other members of his family to set up their new home, but was compelled to leave his wife and other members of his family in Berkeley in quarantine because of diptheria. Harold's recovery had progressed so far that, leaving him with his older sister, his father returned to Berkeley. But suddenly, before his father had reached his destination, Harold became suddenly worse and quickly died.

This fine family has had the profound sympathy of a wide circle of friends as it has been called upon to bear this unexpected sorrow. Harold was a fine, wholesome type of boy, winsome and lovable. He was a Scout—one true to the name, and giving much promise. His going has been a shock and a cause of profound grief to those who have been associated with him and who have loved him.

R. B. L.

PACIFIC GROVE.

Thirteen new members were received into Mayflower Church on December 7th. For the six weeks that the School of Missions was conducted the average attendance was ninety.

GOLDEN WEDDING ANNIVERSARY OF DR. AND MRS. JONATHAN EDWARDS CELEBRATED.

The following account of the celebration of the fiftieth wedding anniversary of the Rev. Dr. and Mrs. Jonathan Edwards we quote from the Spokane Spokesman-Review:

"An event of importance in Congregational circles in Spokane was the golden wedding anniversary of the Rev. Dr. and Mrs. Jonathan Edwards, which was celebrated Thursday, December 4.

Dr. Edwards came to Spokane nearly 34 years ago to the pastorate of Westminster, then the First Congregational Church. In those years he has had a part in the establishing of about 30 churches, and in erecting 11 church buildings.

Dr. and Mrs. Edwards are natives of Wales, coming to this country in childhood, and were married in Scranton, Pa. It was an especially gratifying feature of the anniversary to have one guest of the orginal wedding party, Mrs. Sarah A. Owens of Davenport, a sister of Mr. Edwards.

At 5 p. m. the Edwards family gathered around a beautiful dinner table in the Elizabethan dining room at the Davenport Hotel, for the first time together in over twenty years. The party included Dr. and Mrs. Edwards, Mrs. Owens and the five children: Mrs. Rosine F. Stuart of Portland, Ore.; David A. Edwards of Chicago, Mrs. Lillian E. Abeling of Salt Lake City, Utah; Orville G. Edwards of Portland, Ore.; and Mr. and Mrs. Jonathan W. Edwards of this city.

In the evening under the auspices of the Congregational Ministers' Alliance, a reception was given in the parlors of Westminster Congregational Church. In behalf of the ministers an address of appreciation was made by the Rev. M. A. Luckenbach of Pilgrim Church, followed by kindly words of a reminiscent nature by Mr. B. A. Ostrander. Dr. Edwards responded in expressions of gratitude for his experiences in the work of the church, and for the expressions of the day, followed by a few words by Mrs. Edwards.

In behalf of many friends Dr. Harper presented a purse of gold to Dr. and Mrs. Edwards.

Many telephone and telegraphic messages of congratulation, some expressed in golden pieces and

golden flowers, reached the home during the day."

The Evening Chronicle contained an article appreciative of Dr. and Mrs. Edwards, with their picture on the first page. There was also the following editorial note:

"Fifty years ago the Rev. and Mrs. Jonathan Edwards joined hands in wedlock in Scranton, Pa. Thursday the couple will celebrate their golden wedding in Spokane, where they have been located for nearly 34 years. The many years of uplift service which pastor and Mrs. Edwards have rendered to the community have won them scores of friends who will join in extending hearty congratulations for the years of devotion to their work, and good wishes for many more years of happiness and prosperity."

INLAND EMPIRE NOTES.

A conference of the Inter-Church Movement was held in Spokane last week, with a good representation of the churches present, including 11 denominations. Three sessions were held daily for three days, and all were full of interest.

It was a splendid surprise for me and others to find Drs. E. Lincoln Smith and R. C. Brooks among the leaders. Their filled their places admirably and made a profound impression. The progress of the movement is especially heartening to those of us who have prayed and labored for many years for the same ends.

The Deer Park church celebrated its twenty-eighth anniversary recently, Rev. Wm. Worthington, pastor. A series of lectures was given by prominent ministers of Spokane, including Dr. Harper, and also a Pilgrim pageant of an elaborate nature.

Mr. Worthington is to be a sort of a pastor at large of a field 20 miles long, from Chatteroy to Springdale, and to be assisted by lay preachers. It is an attempt to solve the problem of the small churches.

Rev. Joel Harper, D.D., has entered upon his work as associate superintendent and evangelist with vigor and wisdom. He is eminently fitted for position and fully equal to the big task. He is a strong evangelical preacher, of fine spirit, and both moderate and progressive.

The Vera Church has launched the building projesct with enthusiasm. A mass meeting has been held and, under the leadership of Dr. T. H. Harper, $5,000 were subscribed. It is expected to reach $8,-000, and with the aid of the Church Building Society, it is planned to erect a church to cost, with furnishings, $12,000.

Rev. C. W. Weiss and family have moved to Freewater and have entered upon their ministry with promise of success.

J. EDWARDS.

Spokane, Wash., December 12, 1919.

It is a vision waiting and aware;
And you must draw it down, O men of worth—
Draw down the New Republic held in air,
And make for it foundations on the earth.

—Edwin Markham.

OREGON LETTER.

By George H. Himes.

A Leaf Out of Oregon History.

May 10, 1819, and May 10, 1869, are dates among many others that have a striking signfiicance to the people of the Pacific Coast. May 10, 1919, marks the one hundredeth anniversary of the birth of Benjamin Wistar Morris in Tioga County, Pennsylvania, who just fifty years later entered Oregon as the second missionary Bishop of the Protestant Episcopal Church of Oregon, and it also marks the one hundredth anniversary of the birth of George Henry Atkinson in Newburyport, Mass., who in June 1848, entered Oregon Territory via Cape Horn as the first Congregational Home Missionary in that region. The names of Morris and Atkinson are coupled together because of the ardent friendship which grew up between them as they prosecuted their Christian work, each according to the tenets of their respective denominations without prejudice. And May 10, 1869, is pointed out because that date this year of our Lord 19. fiftieth anniversary of the completion of the first transcontinental railroad to the Pacific Coast.

The last time that Bishop Morris and Dr. Atkinson were together was in my printing office about the middle of January 1889; and the evidences of the strong friendship existing between those two great men made a deep impression upon me. As they met eye to eye Dr. Atkinson's first words were "Bishop Morris," and he returned the salute by saying "Bishop Atkinson.' And then, being seated, they spent an hour or more in recounting some of their then recent experiences in their respective fields.

Both men were keenly alive to the necessity for aiding to depelop to the full extent of their influence the material resources of the Pacific Northwest in order that support might be secured to cary on their religious and educational work; yet they knew very well that while a certain proportion of finaancial assistance might be secured through friends in the eastern States, their chief reliance must be upon their own fields, respectively. Dr. Atkinson's early life on a farm in New England aided him in a great degree, reinforced by special study of chemistry while taking his collegiate course in Dartmouth College; and Bishop Morris had a wide experience in business in connection with merchandizing in Philadelphia before becoming a candidate for orders i the Protestant Episcopal Church. His ministerial life began, it is believed, as rector of St. Luke's Church, Germantown, Pa.

Dr. Atkinson Memorial Service.

A few weeks ago, Rev. Elbert E. Flint, who was called from The Dalles to the Atkinson Memorial Church three months since, conceived the idea of having a memorial service in honor of Dr. Atkinson. All arrangements were perfected and the service was held in the church last Friday evening. Each Congregational Church in Portland was represented by its pastor and a designated number of

its members. The Congregational Church at Oregon City was represented by its pastor and several members. There was a two-fold reason for this distinction, that being an out-of-town church. First—because Dr. Atkinson was the first pastor of that church; and second, because Rev. Herbert Gould Crocker, the present pastor of the Oregon City Church, was the first pastor of the Atkinson Memorial Church.

The exercises were as follows: first—dinner in the church parlors; second, greetings from the pastor of the Oregon City Church; third, greetings from the pastors of the respective Portland churches, closing with the Sunnyside Church, Rev. J. J. Staub, D.D., pastor, that being the last church in this city that Dr. Atkinson had an influence in founding. The final word of greeting was by Rev A. J. Sullens, Superintendent of Home Missions for the States of Oregon and Idaho.

Then the audience numbering several hundred withdrew to the auditorium where the more formal exercises of the occasion took place. After a brief reference by Rev. Mr. Flint to the reasons which impelled him to suggest to his church the idea of this memorial service and the heartiness with which the membership responded, the address of the evening was made by Rev. William T. McElveen, Ph.D., the new pastor of the First Congregational Church.

In this he reviewed the signally useful life of Dr. Atkinson in the many-sided services to the Pacific Northwest, and indeed to the entire Pacific Coast, as he was in very close touch with all the early Congregational ministers of the Coast, beginning with the late Rev. Samuel H. Willey, D.D., who was a classmate, and finally made a strong appeal for a "New Congregationalism," which should increase its efforts to give additional emphasis to social service. He compared Dr. Atkinson by the use of a figure of speech quoted from Revelations, to the effect that a good man is a pillar of God's temple; holding that all men of extraordinary worth from the time of David, the Pilgrim fathers, and down to the present time, were "pillars of God's temple." And his address was concluded by a plea for a better organized denominational work, which he believed would be more effective.

Forest Grove.

An occasion of more than ordinary interest to the Congregationalists of Forest Grove, and to the Pilgrim membership in the State as well, occurred in that city on November 14th. This was the laying of the corner stone of the new edifice, to take the place of the one that was destroyed by fire last July. The pastor, Rev. W. Walter Blair, came to Oregon from Minneapolis a few weeks before that date, having accepted a call to the Forest Grove Church with the expectation that he would be relieved from the burden of Church building which had been his lot in a number of his previous pastorates. And then to have a disastrous fire occur almost before he was fairly settled was an experience that tried his severely. Neverthelss, he decided that the church must be rebuilt at once, and his activity in urging upon the membership its duty and privilege was like an electric shock and so fired the zeal of the membership that it was decided to build a brick structure with all the modern conveniences, and the responses to the call for a building fund have been so uniformly good that it is quite certain that the structure will be dedicated within a few weeks at a cost of $25,000 without debt. It will have a seating capacity of eight hundred. The weather was all that could have been desired that day, and all the schools of the city, including Pacific University, dismissed their classes in order that all the pupils might be present at the impressive ceremony, in which, in addition to the pastor, Rev. J. M. Barber, Rev. H. L. Bates, Rev. Daniel Staver, Rev. Arthur J. Sullens, Mr. Cyrus H. Walker, Mr. M. R. Johnson, President of the Board of Trustees and Chairman of the Building Committee, took part.

The presence of Cyrus H. Walker, the oldest son of Rev. Elkanah and Mrs. Mary Richardson Walker, missionaries of the American Board in 1883, was highly gratifying. He helped quarry the rock for the foundation of the first church edifice which was built in 1858-59. He was born Dec. 7, 1838, at the Whitman mission, six miles west of Walla Walla, and is now the oldest child of pioneer parentage now living.

Portland, December 9, 1919.

A NEW BOOK ON CO-OPERATION.

We received recently from the Macmillan Company, New York, an illuminating book on "Co-operation and the Future of Industry." We had hoped to review it in one of the last numbers of The Pacific issued by the present management, but have failed to attain to it. The author, Leonard S. Woolf, confines himself almost entirely to one aspect of the Co-operative Movement—its development into a great democratic industrial system. There are chapters on: The Roots of the Movement, A Democratic System of Industry, Labor and the Movement, Problems of Progress, Co-operators and Political Action. The author is an Englishman, and his book is in part a study and history in brief of the great movement born at Rochdale in 1844. He has a vision of and sketches "The Co-operatve Commonwealth." The book is one of 140 pages and the price is $2.00.

"God is not dumb, that he should speak no more;
If thou hast wanderings in the wilderness
And find'st not Sinai, 'tis thy soul is poor;
There towers the mountain of the Voice no less,
Which whoso seeks shall find, but he who bends,
Intent on manna still, and mortal ends,
Sees it not, neither hears its thundered lore."

One of the principles on which Archbishop Benson shaped his life was: "Not to feel any uneasiness when my advice or opinion is not asked, or is set aside.

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC

Headquarters, Room 421, 760 Market Street, San Francisco.

The prayer meeting held every Wednesday morning at the Board rooms at ten o'clock will be led during the month of December by Rev. Rowland B. Dodge. A cordial invitation is extended to all to share the benefits of this quiet half-hour of communion.

The regular monthly meeting of the board of directors was held Wednesday, December 4, and proved to be full of interest and important business affairs. It was opened with the usual devotional services, helpfully conducted by Rev. Dr. Dodge.

A note was read was read from Mrs. Ernest Evans, at present at the Hotel Commodore, New York, expressing anew her affectionate regard and remembrance for the work and workers of the board. The presence of Mrs. H. N. Kinney of Claremont, Southern California, was cordially welcomed, and her presentation of the work in Turkey of her niece, Miss Mary Elizabeth Kinney, a missionary of the Woman's Board of Boston, added interest to the day's reports. Miss Kinney has been a teacher for seventeen years in Adabazar, in a girl's boarding school. Before the war over three hundred beautiful Armenian girls were in attendance. They became the unhappy victims of the Turks and not a trace of them has been found. During the war Miss Kinney was in Egypt engaged in relief work. Vessels would arrive with their holds filled with women and children who were unloaded like so much cargo, and left to be taken care of in such camps as could be provided by the relief workers. Miss Kinney has now returned to Adabazar, but the school has been changed to an orphanage to care for the numberless homeless, emaciated, diseased children who are wandering about the streets and country, absolutely without protectors or providers. We recalled the work of our Miss Annie T. Allen, who is now devoting her ministrations to the orphans in Brousa.

Dr. Sargent, secretary of candidates, reported that the committee had decided upon Dr. Alma Cooke, and the two measured closely in their de- to Lintsing, China, in September. The choice was an extremely difficult one as another candidate, Dr. Lois Pendleton, was the intimate friend of Dr. Cooke, and the two measured closely in their desirableness in all points. The determining factor in the choice was largely the possibility of Dr. Pendleton being asked to fill another position for which she is peculiarly adapted. Dr. Sargent spoke in the highest terms of both young women, who have chosen to devote their lives as physicians in foreign mission fields.

Just as the Board is welcoming a new recruit to its service, it is called upon to bid adieu to one who has lovingly served it for nearly five years. Miss Madeline Waterhouse, of the Doshisha Jo Gakko, Kyoto, Japan, is to become the wife of Mr. Herbert Nicholson of the Friends' Mission in Japan. She will return this summer to her home in California, where she will be married, and later will make her new home in Japan where she will be truly a help-meet to her husband in his evangelistic work. Miss Waterhouse had great joy in leading some of the girls of the Doshisha to make the supreme choice.

Some time was spent in considering the budgets of the various Boards which the exigencies of the times have increased amazingly. A letter from Secretary Bell, of the American Board, gave in detail the advance in salaries and general work of the several missions, which the prudential committee has voted to adopt. It means an increase for the American Board of nearly $300,000 for the year 1920. At the annual meeting of the Woman's Board of Boston recently held, the officers of the Branches conferred together and voted to raise the Board's budget from $195,000 to $300,000. The demands and needs for the fields are so pressing that they cannot be withstood. Our own work for the coming year requires $26,000 to keep up the interests for which we have been responsible for years. We had hoped and expected to open some new work and to add to work already in hand which sorely needs additional help; but the low rate of exchange for gold and the enormous cost of living prohibit any addition to what we have been doing and make necessary an increase of $7,000 in our budget. This can be met only by the determination that no indulgence to ourselves shall make keener and heavier the sufferings and burdens of those depending on us for alleviation of their needs.

Throughout the day's session a pleasurable excitement was kept alive by the announcement from time to time of a new contribution to the "deficit fund." The deficit fund is the $4,000 which the Board must raise by January 1, 1920, to secure the gift of $5,000 from Mrs. Charles D. Blaney of San Francisco. All but a few hundreds is now in hand, and the committee is confident that the entire amount will be subscribed.

Rev. Danjo Ebina, of Tokyo, distinguished leader of Japanese Christians and member of the famous "Kumamoto Band," under which the Doshisha was founded. Mr. Ebina is on his return from the Peace Conference at Paris.

Mrs. Danjo Ebina, daughter of Nasho Yokoi, the famous liberal Japanese of the days of Commodore Perry, who was martyred for urging the opening of Japan to the world.

Mrs. John Howland, of Mexico City, who was suddenly summoned here to share with her daughter, Mrs. Harold Barber, the joy of welcoming a new little life into this world, and the grief of giving to the world beyond the life of the little one's father. Mrs. Howland and her daughter and tiny grandson, John Howland Barber, are planning to leave for Mexico City shortly, where Mrs. Barber

will remain for a time. Mr. and Mrs. Barber had been stationed at Mazatlan, Mexico, for about a year as missionaries of the American Board, and it was there that Mr. Barber's life ended a few days before the life of his little son began.

Rev. Robert E. Chandler and Mrs. Chandler, returning to their work in Tientsin, "the greatest and the richest city of all North China."

Mrs. Cyrus A. Clark, a missianary since 1887 in Japan, looking forward to helping once more that good husband from whom she has been absent the past eight months.

Miss Myra Sawyer, Superintendent of Training School for Nurses at Tehchow, China, just home for her furlough and Mr. Schwart of Schenectady, New York, a recent graduate from college, bound for Ahmednagar, India, to teach in the High School, complete the list of missionaries.

Dr. Henry H. Kelsey, secretary of the American Board, voiced the welcome and God-speed of the friends present, and responses were made by some of the guests.

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Anyone wishing to present a choice Christmas gift to chilren in home or in Sunday school classes, might well select the fascinating story of "Mook," the Chinese lad whose life at the mission is charmingly told by one of the missionaries, Mrs. Sites.

Copies are available at Headquarters, 421 Phelan Building, San Francisco, and a discount will be made for lots of ten or more. Regular price, thirty cents.

RECONCILIATION.

Thoughts Suggested at the Funeral of Rev. Frederic H. Maar.

Whene'er we human goodness see
To that we needs must bow the knee.
How else to us the Christ draw nigh,
When in His saints He passes by?

Dear sufferer—transfigured now—
Who bravely bore the heavy stroke
Of crippling pain with lifted brow,
In faith that when the morning broke
That ushers in eternal day,
Thy twice-seven years of agony
Would shine resplendent, ray on ray,
Prophetic in their radiancy
Thy life still speaks in accents clear
To us thy lovers gathered here.

God was in Christ—what words more sweet?
We name it 'Gospel'-spell of God;
God's story here where mortal feet
In broken ranks forever plod.
God's winning fight, beyond defeat,
Since here the Cross uplifted stood;
Where ruthless Time takes heavy toll
Of suffering, sorrow, toil and pain;
And evermore a lengthening scroll
Of war's fell work, our youthful slain.

O Flanders' Field, O soil of France!
White crosses with your mute appeal!
O hero dead, whose dying glance
Some secret gladness would reveal!
What was it that your eyes did see?
What heard ye that we do not hear?
The Gleam ye followed, seemed it near?
And death the meed of victory?

Thus mused I as I took my way,
To where in death a brother lay,
Within the church he served so long.
And as we entered with the throng,
We read the tablet at the door—
It semed to speak of warfare o'er;
Palm Sunday,—this on bulletin board,
The sermon theme, deep underscored—

RECONCILIATION.

Glad setting for a sad event;
The Easter promise in the air;
Outer and inner strangely blent;
Creation's pledge, in which all share.
Without warm breezes all abroad;
The season's birth throes, flowers in bloom;
Bright firstlings of the winter's hoard;
And conquering all thought of gloom;
He is not here! He is arisen!
See where He burst His rock-hewn prison!

O Living Voice of one accord
With Nature's witness to her Lord!

And with this message came to mind,
How like to this in sense and sound,
That tale of suffering, Prometheus Bound—
Man's age-long torture for mankind!
Thus would the western mind express
In myth, as we in Christian dress,
How man through suffering conquers fate,
And God finds entrance through this gate
Into His world! O mystery,
That suffering flesh should worthy prove
To compass thus victorious love;
That Calvary, the place of skull,
Should best reveal Man-masterful;
That lonely cry; the three hours gloom;
The Easter dawn; the empty tomb!

Sing, sufferers, victims, ye who bear
The shocks of doom, the whips of scorn;
If victors ye Christ's triumph share,
His travail once again is born.
Hate undeserved, greed, cruel wrong,
Is prelude to Immortal song;
Man ever God's true champion,
Acclaimed with Christ upon His throne.

Of these thou wert, O comrade brave,
This chaplet lay we on thy grave.

—W. W. Lovejoy.

HELPS BY THE WAY

Let thy day be to the night
A letter of good tiding! Let thy praise
Go up as birds go up—that when they awake
Shake off the dew and soar.

—Jean Ingelow.

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A man has three relationships—inward to himself, upward to God, outward to his neighbor. The relationship to God holds the key to the other two. There is ever the tendency to push some one of these at the expense of the others....To keep true and steady the upper relation means to keep the others true too. The nearer to God a man gets the nearer does he come to his own true possible self. And the nearer to God, the closer

to one's fellows always; and not only the closer, but the purer and stronger and fairer that neighborly contact will be.—S. D. Gordon.

There is always the danger of substituting raptures for duty—exalted emotion for rigid integrity and conscientious effort, but he who looks into his Lord's eyes until he feels the inmost meaning of His soul will be less likely to err than he who thinks he can order his way by himself and only now and then glance carelessly toward his Master.
—Lucy Larcom in "The Unseen Friend."

Love gives its best,
And knows no rest.
Its highest joy
Is giving joy.
It knows no rest
Until its best
Is given
And that is why
Love at its best
Is heaven.

—John Oxenham, in "Hearts Courageous."

I never know where the unenticing road of obedience will lead me. At the end of the dull road there will be some gracious surprise! It is the rugged path which leads to the summit. The panorama comes as the reward of toilsome climbing. Always in the realm of the spirit the dogged "nevertheless" will lead to the shining table land to which God himself is moon and sun."—J. H. Jowett.

Let us not be restive about mystery. Abiding true to the love of God in Christ, the perplexities of distress serve us. The starless night that broods around evokes the luminousness of the soul; contending with darkness, the optic nerve of the spirit is developed into rarer sensitiveness, tears wash our eyes into a power of seeing of which the shallower life knows nothing. When suns and moons are eclipsed, the astronomer learns most about the secrets of the heavens; other people make hay when the sun shines, but the astronomer makes his chiefly when it is eclipsed. * * * So far from painful mysteries blinding us, bewildering us, reducing us to despair, they are perfecting the organ of vision by which we shall look on God's face; they are conducting us into a more profound and inimate knowledge of the eternal wisdom faithfulness, and love.—From "The Supreme Conuqest," by V. Watkinson.

"I slept and dreamed that life was Beauty,
I woke, and found that life was Duty.
Was thy dream, then, a shadowy lie?
Toil on, poor heart, unceasingly,
And thou shalt find thy dream to be
A truth and noonday light to thee."

FOR THE CHILDREN

THE CHRIST-CHILD'S GIFT.

By Winifred Arnold.

"So," said Auntie Flo, "on Christmas Eve—just like this—little Piccola put her poor shabby little wooden shoe out on the doorstone in all the cold and the snow, then knelt down by her mother's knee and prayed that the Christ-child would put a lovely Christmas gift in it for her to find the next morning. There were tears in her dear mother's eyes as she listened"—

"Why, Auntie Flo," interrupted Ruth, suddenly, "does the Christ-child send the Christmas presents? Of course I've known about Santa Claus for a long time, but I thought now it was fathers and mothers and aunties, and people like that."

Auntie Flo smiled softly. "I wonder if you can understand, little Ruth," she said. "It's the love in the hearts of the fathers and mothers and aunties that makes them give the Christmas gifts; and wherever love is, there the Christ-child is. So they are really all his gifts, dear. Do you see?"

Ruth nodded slowly. "Ye-es," she said, "I guess I see. Go on, Auntie Flo, with where her mother cried. Why did she cry at Christmas-time?"

"Because, darling, Piccola's mother was so very poor that she had nothing to give to her little girl herself, and she didn't know where a gift could possibly come from. So it made her very sad to think of Piccola's disappointment when she went out in the morning and found the little shoe empty.

"But the little Piccola was not sad at all. She knew that to-morrow was the birthday of the Christ-child, who had come as a Love's gift himself and she was sure that that Love would see that the little shoe was filled. So she kissed her mother and went happily to bed to dream of the beautiful gift she would find when she waked.

"Next morning she was up bright and early, just as all the little girls and boys are all over this land on Christmas morning; and out of the cottage door she ran, and stooped down to pull in her little wooden shoe.

"It was still so dark that she could hardly see, but as she put out her hand she gave a little cry of delight. She had touched something soft and alive.

"With trembling fingers she picked up the little shoe and ran with it into the cottage where the embers glowed all night long in the big fireplace.

"'Cheep, cheep!' said a wee little bit of a voice. 'Cheep, cheep!'

"A poor, half-frozen little bird had come in the night and found a shelter in the little shoe that Piccola had left on the doorstone. But Piccola did not think of that. To her it was the Christ-child's own little bird that he had sent to her little shoe as her Christmas gift."

"Oh, what a lovely story!" cried Ruth. "What a lovely, lovely story! Oh, I'm so glad she did get it right from the Christ-child himself! The darling

little bird! What a beautiful present! Tell it again, Auntie Flo! Tell it again!"

So Auntie Flo, with a smile, told it again and then once more before she put Ruth down off her lap and told her that she really must run along now and have her supper.

Every one was so busy that Ruth ate her supper alone off a little tray, and all through supper-time she was thinking and thinking. It was lovely to have gifts from Santa Claus and mother and father and Auntie Flo and the rest—but, oh, how much nicer it would be to have one that the Christ-child himself had sent, just as he sent it to little Piccola!

She had no wooden shoe, but perhaps another kind would do just as well. She slipped down from her chair and ran upstairs to look. Mother had been very busy that day making up a Christmas basket of old clothes to give to the laundress along with her real gifts; and there in the corner lay one of father's old overshoes. It was the kind that people call arctics; and as Ruth looked at it and saw how warm and comfortable it looked, with its fleecy lining, and how nice and roomy it would be,—big enough for a whole family of little birds,—she decided to take that.

So downstairs she trotted with her big arctic, but here there was a difficulty. Ruth knew that mother never let anything be left on the front doorsteps. Mother and Auntie Flo were upstairs with the door closed, so she knew they couldn't be "'sturbed," but anyway she could find Sarah the cook.

"Sarah," she cried, popping into the kitchen like a little Jack-in-the-box, "does the Christ-child ever come to the back door?"

"Lawsy, honey, how you done scairt me!" cried Sarah. "Sure he comes to the back do', chile. How else could he fin' Mandy an' me?"

So out on the back steps the shoe went; and after she had hung up her stocking that night, and was kneeling by mother's knee for her good-night prayer, Ruth asked that the Christ-child might leave a gift "in my nice warm shoe."

"You mean your stocking, don't you, darling?" asked mother. "That's what you hung up; have you forgotten?" But suddenly little Ruth felt too shy to answer, so she just smiled and shook her head and climbed into her little bed to dream that the big arctic turned into a little sleigh and she and Piccola were riding in it together.

It was still dark when Ruth waked on Christmas morning and ran downstairs, but Sarah was just coming in the back door.

"Look here, honey, what I done found!" she cried when she saw Ruth. "Somebody done lef' dis old arctic out dar—on' dis little gray pussycat done poke itself in dar to keep warm. Jes' look at her, Ruth, honey. Ain' she de deares' little cat yo' ever saw?"

But Ruth was hopping up and down, clapping her hands. "O Sarah, mother, Auntie Flo!" she said, almost crying in her happiness. "It's my Christmas gift from the dear little Christ-child himself. Nobody else knew that I wanted a little gray pussy most of anything!"

We are not free: Freedom doth not consist
In musing with our faces toward the past,
While petty cares and crawling interests twist
Their spider threads about us, which at last
Grow strong as iron chains to cramp and bind
In formal narrowness heart, soul and mind.
Freedom is recreated year by year,
In hearts wide open on the Godward side,
In souls' calm-cadenced as the whirling sphere,
In minds that sway the future like a tide.
No broadest creeds can hold her and no codes;
She chooses men for her august abodes,
Building them fair, and fronting to the dawn;
Yet when we seek her, we but find a few
Light footprints, leading morn-ward through the dew;
Before the day had risen, she was gone.
And we must follow: swift runs she on;
And, if our steps should slacken in despair,
Half turns her face, half smiles through golden hair,
Forever yielding—never wholly won.

—James Russell Lowell.

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